







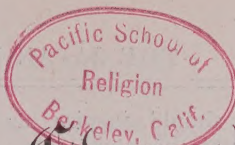
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# THE JAPAN EVANGELIST.



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### THE MORAL PREPARATION FOR CHRISTIANITY IN JAPAN.

By J. H. DEFOREST, D.D., SENDAI.

ONE can hardly open any commentary on the Epistle to the Romans; or any Life of St. Paul without finding statements more or less full of the providential preparation of the Roman Empire for the reception of Christianity. In other words, God was in the Empire long before Paul was, doing by far the largest part of the work, and in the fulness of time sending his servant to be a co-laborer with Himself in lifting the Empire up into a knowledge of One Almighty Father and His Son Jesus Christ.

The divine preparation of the Empire of Japan for the acceptance of Christianity is not one whit less manifest, nay, is far more apparent. The history of Japan, when read

with a religious spirit, is seen to be full of divine providences. God has been here from the first, working hitherto in order that at last all the moral forces of Christendom might, in this fulness of time, be made to work together with Him for the redemption of the nation.

Politically, the preparation of Japan for Christianity is far superior to that of Rome. Here is a nation of forty millions brought into contact with Christian nations without any war, recognized by them as a political equal, a non-Christian nation that adopts a constitution which gives the people religious liberty, a nation with moral forces sufficient to wage a brilliant war on the highest principles of International Law. In all history there is nothing to compare with this. No other great nation ever had so signal a preparation for the full acceptance of Christian ethics as the national standard.

The moral and religious preparation, it seems to me, does not fall behind the political. I am aware that in the minds of some, the moral condition of Japan, and of all other non-Christian peoples, is regarded as best summed up in the words with which St. Paul described Roman Society in the first chapter of his letter to the Christians there. Yet every candid student of Japanese history, and every careful observer of society here, must acknowledge that this people is ethically far in advance of society in the old Roman world. But without any further comparisons, a very brief survey of the moral forces that have wrought

out this nation should inspire us with a solid hope of the rapid adoption of Christ's teachings here.

The family comes first. A great moral power underlies it and conserves it. In spite of the frightful extent of licensed evil and the existence of a large class of "entertaining women;" notwithstanding the practice of concubinage; although divorces throughout the Empire are one to every three marriages; and though the language has no term for chastity as applied to man; yet the ideal of family life is comparatively high. It is that one man and one woman form a union for life, that they have children who honor and obey their parents, and that the family line be maintained forever. Great as are the forces that tend to undermine and destroy family life, the moral sentiments that preserve it are yet more powerful, so that it has been a mighty factor in the development of the nation. There have always been lovers of righteousness who have raised warning voices against the enemies of the family, and there never has been an age in which divorces were praised and infidelity to family relations a matter of boasting. The family has continued as a recognized blessing, and the three great relations of husband and wife, of parents and children, of brothers and sisters, have always been counted among the moral glories of the people. A nation that emphasizes, through continuous ages, the moral necessity of maintaining right family relations cannot be morally rotten. This strong desire to perpetuate the family is a potent reason for accepting the Christian standard. The moral feelings of the nation are already perceptibly stirred over the teachings of Jesus which apply to the home. Religious teachers and high officials who follow the old custom of keeping concubines, are openly appealed to in the papers to stop the practice

of these wrong standards. While a sudden reformation of society can hardly be hoped for, there certainly is a marked leaning towards the Christian standard and a wide theoretical acceptance of it as the only one with sufficient moral power to save and perpetuate the family. This is no small factor in the divine preparation for Christianity. The universally accepted doctrine of obedience to parents also paves the way for obedience to Him whom they will call "Our Father in Heaven."

Loyalty is another virtue that has often been spoken of as one that would aid in the extension of Christianity. Dr. Neesima used to say, "Our people believe in absolute loyalty to the Emperor, and when they learn to believe in the King of kings and Lord of lords they will serve him with the same sacrificing devotion." In every land there is something of loyalty, but in Japan it is unique in that it centres around one ruling line that comes unbroken from prehistoric times. The reverent devotion with which men, women and children serve their Emperor is the accumulated devotion of ages. Now, since the semi-divine character of the Emperor is wearing away by contact with historic reality, and he is now being known as "only a man," the religious nature will call for one to whom it can be nobly loyal. This longing is already met in the experiences of a few, who have actually given their lives and property, in glad and adoring joy, to the risen Christ. This strong and passionate loyalty for the earthly ruler is a part of the divine preparation for loyalty to the highest moral and religious convictions, and it will stand out bright on the pages of the future triumphs of the Christian religion.

The Love of Beauty. The starry heavens above have always declared the glory of God and the prophets



have said that the whole earth is full of this same glory. Here in Japan one has no difficulty in subscribing heartily to this sentiment. The land is filled with beauty, and beauty is always of God. Men do not universally recognize this, yet God teaches the beauty of holiness in part by means of the glory with which he has clothed nature. If love of the beautiful is any preparation for the love of lofty moral beauty, then Japan is richly prepared to receive the glorious teachings of Christ. It is true that love of the beautiful may co-exist with the most depraved principles, but beauty is one of the manifestations of God. And where a whole nation—men, women, children—is strongly pervaded with this sense, it cannot fail to hasten a recognition of the Author of beauty.

The Altruistic Disposition of the people is another evidence that the Spirit of God has long been working here, fitting the nation for the fullest revelation of self-sacrifice and service for others as given in the matchless story of Jesus. All unselfish living, wherever found, is of God. The Japanese family furnishes many illustrations of devoted wives and mothers and of most self-sacrificing obedience to parental wishes. And when we look more widely into society and into the history of the nation, we find not a few examples of noble self-sacrifice for the sake of others. The story of Sakura Soguro, who was most unjustly crucified, and whose dying words to the weeping spectators were: "Had I five hundred lives, I'd gladly give them all for you," is the nearest the story of Jesus of any to be found in non-Christian literature. Any nation that can produce one such hero—that has such moral ideals—is not far from the Kingdom of God. The glaring moral defects, such as licentiousness and untruthfulness that have co-existed side by side with this

self-sacrificing spirit can only be remedied by the full teachings of Christ. In the bright light of Christianity these moral defects will be seen as never before to be most unsightly and sinful inconsistencies.

The Love of Knowledge, which is strong in the nation, tends inevitably toward the knowledge of the one true God. The new scientific thought of the West has come in like a flood, quickening investigations in every line, and science, when it once leads to religious thought, gives theism. Historical research is already undermining belief in the myths and traditions of an unscientific age, and open research into the origin of the nation is vigorously going on. This, of necessity, leads towards belief in the unity of the race, which is distinctively a Christian thought.

The Nation is used to Borrowing. This is one of its marked characteristics. From earliest times it has freely borrowed and assimilated whatever it liked in material, intellectual, and spiritual lines. It is this fixed habit that has enabled the people, to adopt in so short a time the machinery and science and political thought of the West, that took us so many ages to develop, and that cost our ancestors such priceless treasures of life to win. And is this borrowing and assimilating power going to stop and draw the line at Christianity? There are no signs of any such permanent purpose. On the contrary the signs rather positively point to a wide and rapid acceptance of Christian principles as the necessary basis on which to rest firmly what has already been adopted.

Passing now to the Religions of Japan, it is sometimes said that they are the greatest obstacle to the adoption of Christianity. That may be, for Judaism was all that, and yet it was the soil out of which Christianity sprang, and without which it would have been impossible. It furnished

the high moral teachings of Moses, it made ample room for the prophetic longings of inspired men, and it gave the monotheistic thought that made it possible for Christ to reveal the Fatherhood of God.

The religions of Japan, to be sure, have not done so much as this. Buddhism, with its pessimistic philosophy, with its permission of idolatry, and its thousands of well endowed temples, is undoubtedly an obstacle to the rapid progress of Christianity. But it is none the less true that it is a school-master to bring the people to Christ. Its vague teachings have been a providential preparation for the higher and clearer teachings of Christ. It has taught the people the blessings of peace and to this day, as one rides through the villages in the interior, he may often see the inscription:—"Peace to this Village," at the entrance of the main street. It has wonderfully cultivated the sense of the beautiful, and enriched the nation with its art. And pushing on to the distinctively religious side, it has, through its most powerful sect, emphasized monotheism and salvation by faith in one Almighty Buddha. This indefinite theism, and the vague teachings of the future life with Nirvana and transmigrations, constitute one of the stages in the divine education of the race, and prepare for faith in a personal God and personal immortality.

Confucianism, whether called a religion or not, has been a powerful help in developing the moral nature of the people, especially of the leading classes. It can boast of heroes who have nobly lived and died for their principles, and whose lives and fearless deaths have been stepping-stones on which the nation has risen to higher moral levels.

Shintoism is the system that has made loyalty the one supreme virtue of Japanese history.

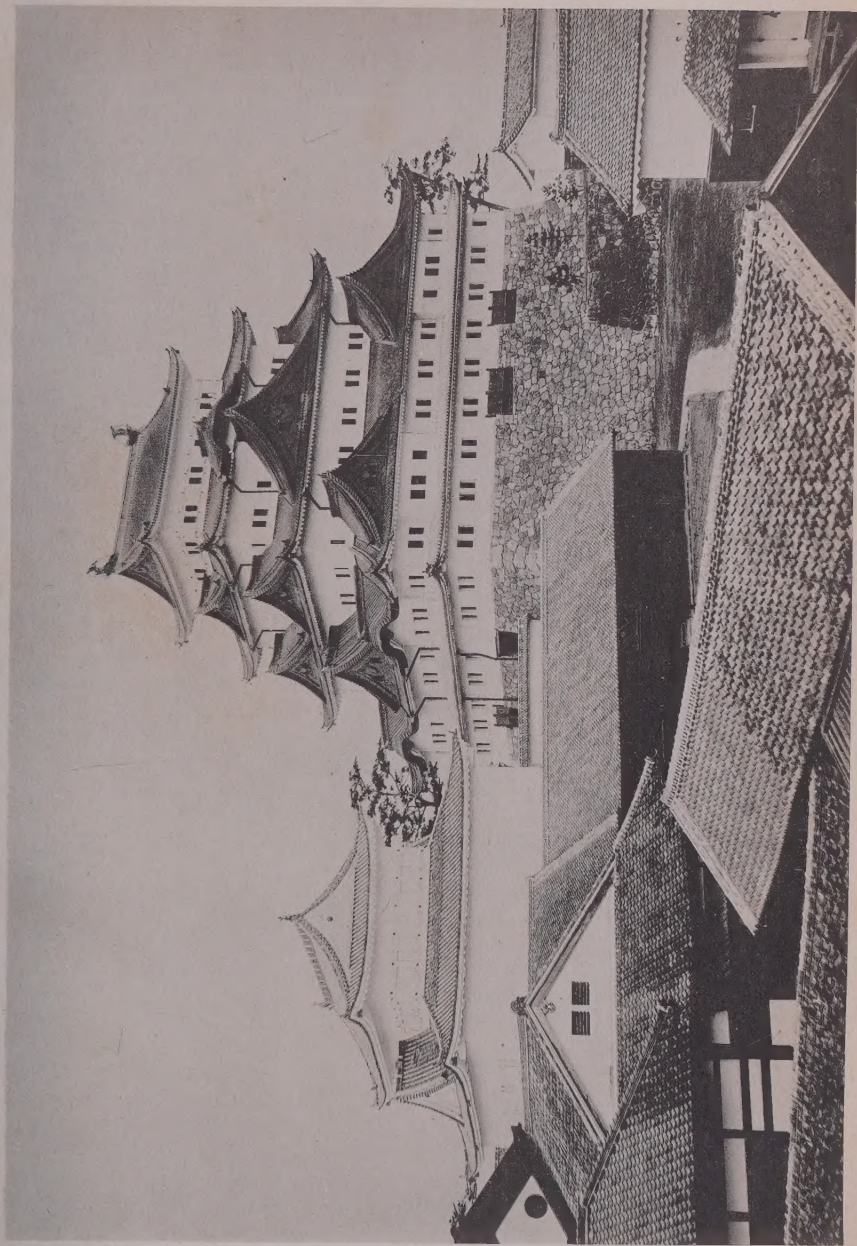
Thus the Japanese are a religious

people, though in these days of transition from the hermit state to the position of a leading political power, it seems to many as though they were very indifferent to religion. Religious indifference is not a national characteristic. The nation has a marked religious nature and it is already responding to the higher religious appeals of Christianity. The people are open-minded, though swayed temporarily by strong prejudices. And this open-mindedness is manifest in that contemplation of Christian thought has already moved Buddhist, Confucianist, and Shintoist alike to advance towards the doctrine of one God.

Now here is a divine preparation of a nation to receive the religion of Jesus. Yet it will not come without a struggle. There is a sense in which the Kingdom comes of itself. It is a part of the evolution and progress of the race, as Christ often taught. But all history, and human nature tainted with sin, show conclusively that it is only by earnest, self-denying, loving witnessing by word and deed, probably through some generations yet, that Christianity will win the ultimate victory.

Yet when we see that God has always been in the history of this people keeping up their ideals of family life, developing them by the principle of loyalty into a powerful nation; when we perceive how He has led them gradually up out of barbarism, fetichism, and gross idolatry, into a peace-loving society, with a vague faith in monotheism; we believe that this long history is a preparation for the acceptance of the final revelation of God in Christ. All this is the great work of the Father hitherto, among a people that He never left without a witness of Himself. And having done this, He now, in the fulness of time, is using all the influences of Christian civilization as well as the direct work





NAGOYA CASTLE.





of His Church, to complete the work. International Law, Reciprocal Treaties of Commerce, the Red Cross Representative Government, Universal Education, Linguistic Studies, Wide Travel among the Nations of the West,—all these, though doing positive harm to many individuals, are powerful forces that are helping to turn the nation to Christianity. And to these we add with faith and joy the Church especially commissioned to preach the gospel to all nations. The Church of Christ in its various branches and through the work of hundreds of earnest, loving, gifted missionaries, is hastening the time when Japan shall be a part of the Kingdom of God on earth.

#### CASTLE AT NAGOYA.

THE flourishing city of Nagoya was formerly the seat of the Prince of Owari, whose family was closely allied to that of the Tokugawa Shoguns [military rulers]. "The Owari's ranked as one of the 'Three August Families,' entitled to furnish a successor to the Shogun's throne in default of an heir. Their castle, which is still one of the wonders of Japan, was erected in 1610 by twenty great feudal lords, to serve as the residence of Ieyasu [the Shogun's] son. In the early days of the present *regime* it was handed over to the Military Department; and the beautiful decorations of the Prince's dwelling apartments suffered, as did so much else in Japan, from the almost incredible vandalism and vulgar stupidity of that period,—common soldiers, or officers as ignorant as they, being allowed to deface the priceless wall-paintings of a Tanyu, Motonobu, and a Matabei. This desecration is now happily put an end to, though much irreparable damage has been done. The castle has been taken over by the Imperial Household Department, to be preserved as a monument of historic interest. The two golden dolphins, which can be seen glittering all over the city from the top of the five-storied donjons, were made in 1610 at the cost of the celebrated general, Kiyomasa Kato, who also built the keep. One of them was sent to the Vienna Exhibition of 1873, and on its way back was wrecked in the *Messageries Martimes* Steamer 'Nil'. Having been recovered with great difficulty, it was finally restored to its original position, much to the satisfaction of the citizens. The golden dolphins measure 8.7 ft. in height, and are valued at \$180,000."—Murray's "Hand-book for Japan."

Castles, in various degrees of preservation, or else in ruins, still

linger in Japan as mute though eloquent witnesses to an age and a type of civilization that for the most part have passed away. Interesting as the Japan of to-day is, it is vastly different in a thousand ways from what it was scarcely more than a generation ago. The imagination needs to be called into exercise pretty vigorously in order that the former state of things may be perceived by the mind's eye. It is indeed a little tantalizing that one should live here at such a short remove from feudal times, and yet not be permitted actually to see how things then were. How near, and yet how far those days of chivalry are! Prior to 1868 the knights (*samurai*) flourished in all their glory, carrying two razor-edged swords in their girdles, ready at any time to fight regardless of consequences, in order to wipe out any stain put upon their honor or to avenge an injury done to their superiors. The *daimyos* (feudal princes) to whom they acknowledged allegiance, provided for the necessities of their faithful followers, who, thus relieved from all anxiety for the support of themselves and families, could devote themselves with undivided heart to the service of their masters.

Feudalism in Japan began with the great general Yoritomo Minamoto, who lived in the twelfth century (1147—1196) and became the first *Shogun*, or military ruler, of the country. In 1868 the Shogunate was abolished, and the Emperor resumed the exercise of actual authority in secular matters, instead of delegating it to military rulers. The feudal system still lingered for a few years, but was finally done away with in 1871. A few of the old castles are now used as headquarters for garrisons of modern type.

The abolition of the old order of things inevitably entailed consider-

able hardship upon the *samurai* (warrior) class, whose occupation had thus been taken away. Relief was provided in part by the Government finding employment for them in its numerous Departments. For a time the number of employees greatly exceeded the real requirements of efficient service, and as the people became more and more adjusted to the new order of things the number of employees has been gradually reduced. A large, indeed an unusual, proportion of Japanese converts to Christianity are of good class, owing to the fact that so many *samurai* have confessed faith in Christ. The very bones and sinews of the Church in this country have been contributed by the old knights who have laid aside the two swords each carried in his girdle, and have entered the service of a new *Daimyo*, to fight with spiritual weapons under the banner of the Cross.

We hope that the great patriotism of the Japanese people will prevent the ruin of castles still in existence, at least the most typical specimens. They, as well as other examples of architecture belonging to an age that has nearly passed away will serve as powerful object lessons to these impressionable people, and help to keep alive a respect for what was good and great and beautiful in days that are past. Aside from this, the occasional sight of a castle ought to remind foreign missionaries of the present generation that, though feudalism has been officially abolished, yet the spirit of Old Japan still lingers in multitudes of the present day. In order to be able to get into active sympathy with those whom history, and so Providence, has destined to play a prominent part in the development of Christianity in Japan, we ought to familiarize ourselves with the history and animating principles of the old feudal system. The ethical ideals of the

Japanese, however powerfully they have been influenced by contact with Western thought, are yet to a very large degree survivals of a civilization that is no more. Though the ethical code of the *samurai* was narrow in its scope, yet so far as it went, it was of a high order. The better side of Japanese life has an attractiveness and charm that it is only fair to recognize in our intercourse with the people. If missionaries will learn to appreciate the point of view from which the Japanese look at things, they will find it of immense advantage in their work. The old spirit of unswerving fidelity to a chosen leader still lives, and once the heart of a Japanese, not his mere polite consideration, has been won, he will prove a fast friend. But make an enemy of him, and then he isn't to be counted upon at all. The treachery and intriguing of the past are also alive to-day, and woe betides the unfortunate one who has incurred the animosity, or has thwarted the purposes, of a Japanese who knows both how to be a firm friend and how a dangerous enemy.—H. K. M.

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### MY RELIGIOUS EXPERIENCES.

By CHOKKWAN SAKAMOTO.

(Continued.)

#### *My Home after the Death of my Wife.*

HAPPINESS was restored to my home by my marrying another Christian lady the following March. But I have learned by experience that our faith advances more amid troubles and calamities than in circumstances of peace and quiet. James has said truly that the trial of our faith worketh patience. Our sinful natures show themselves most when everything goes well and smoothly.



Then, though we may not commit sin, our faith becomes weak. Faith is like an indolent horse; unless some one keeps whipping it, it will not go forward. The words of St. Paul written in the few verses following the seventh verse of the twelfth chapter of his second epistle to the Corinthians express his valuable experience on this matter. Even Paul seems to have had the tendency to become proud when the blessings of God were abundant. Therefore God left a thorn in his flesh to remind him of his weakness. All saints have experienced that trials and afflictions were given them to make them holy. By means of his thorn in the flesh Paul remained aware of his weakness, and his confidence in God was made stronger. He knew also that the mighty power of God was manifested in his weakness. Therefore he suffered willingly all pains, if that could manifest God's glory, and he said that he too gloried in his infirmities.

It is almost impossible for an individual or a family to be always happy and peaceful. There was some trouble even in the home of Christ. The family is the circle of human intercourse in which the individuals are most familiar with each other. But when we are too familiar we often make blunders, and the trials we meet in the family are more difficult to bear than those we meet outside. This is because there are many secrets that others do not or can not know, and only a few can sympathize with us, and most afflictions must be borne alone. "A prophet is not without honour, save in his own country." The trial in the home is the hardest one to bear. But Christ himself suffered these troubles, and we can call upon him for sympathy and help; for "he himself hath suffered being tempted, he is able to succour them that are tempted."

### *My Political Opinions.*

My political ideas were those of extreme liberalism, that is, strict individualism. The prosperity of the country, I thought, entirely depended upon this principle. So I was one of the liberal party. I have been greatly influenced by reading the history of the English, the French and the American revolutions. I saw many causes of the revolutions, but the most important one underlying all the others, I thought, was the manifestation of the spirit of liberty. I could not see any power, superhuman or supernatural, in connection with them, as I looked at them through the veil of materialism. It did not become apparent to me that the prosperity of a country depended upon the morality or the character of the people. But after the veil was taken away, every thing appeared to me in a different light. It became very clear to me that the prosperity or the decline of a country depended upon an invisible yet almighty Power, and that this Power has a close relation with every nation when it desires to enjoy true liberty and progress. But this is overlooked by those who look upon things through the veil of materialism just as I had done before. This power is the holy fire given us by God which will burn out all our sinful defects and purify and strengthen us. Social problems cannot be solved by mere intellectual power. The pure wisdom which originates in religious life, inspired by God, is needed; for when we examine social problems we find many difficulties that cannot be easily removed by human devices. Therefore we see the truth of the proverb: "Righteousness exalteth a nation; but sin is a reproach to any people."

Political leaders should beware of the temptations of position; of fame and of gain. These tempta-

tions are always with them and they often yield very easily. Political affairs are not in good order at present, because statesmen yield to temptation.

When I reflect upon the past I see that I was not free from this failing. But since I have become a Christian I have learned that even politicians should obey the teaching given in the twenty-first chapter of the Gospel according to St. Matthew, from the twenty-fifth to the twenty-eighth verses.

I do not think that my views of the principle of liberty were mistaken, but it is not the fundamental principle. But I think I now understand the true value of individualism. The following is what is mentioned in the Bible about liberty. "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty;" and, "Stand fast therefore in the liberty where with Christ has made us free, and be not entangled again with the yoke of bondage." Such expressions as these taught me the true meaning of liberty. Since I have learned to believe in God my political ideas have changed; have become different from those of other politicians; and I have suffered many disadvantages. But these I counted as my honour.

(To be continued.)

#### BIBLE DISTRIBUTION IN NAGOYA.

IN the Spring of 1895, the missionaries residing in Nagoya, together with some of the native workers, representing four denominations, resolved to undertake the work of putting one copy of a portion of God's Word into each of the fifty thousand dwellings in this city. Dr. W. N. Whitney, of the Scripture

Union, greatly encouraged and substantially aided this work. A representative working committee was appointed by the contributors to the project, fifty thousand copies of the four Gospels (twelve thousand, five hundred, of each), were specially ordered and printed for this work, the Bible Societies Agent making a reduction of 50% of the retail price. Systematic preparations were made to begin the work of distribution. A brief tract, introductory and explanatory, was printed and a copy of it put into each portion of the Word. This tract singled out and called special attention to important passages. The committee held regular meetings, and the different phases of the work were fully discussed. Some Christian friends came to the meetings of the committee and made well-meaning but discouraging speeches, declaring the undertaking dangerous, and one Christian pastor predicted bloodshed as a consequence of stirring up Buddhist wrath by attempting a house-to-house visitation and distribution. It was well known that among these two hundred thousand people, mostly Buddhists, two thousand Buddhist temples and five thousand priests, there would be some opposition; but the committee did not hesitate. All were eventually surprised at the mildness of the opposition. The work was begun by presenting to Marquis Tokugawa and the four officials of *Chokunin* rank well-bound copies of the whole Bible. Neat, well-bound copies of the New Testament were presented to fifty-four officials of *Sonin* rank, and to gendarmes and police inspectors cheaper editions of the new Testament were given, and with each copy of the Bible and New Testament special letters of explanation were presented. With but one or two exceptions, the officials received the committee with great



cordiality, and many of them seemed glad to inquire about Christian customs, etc. Portions of the city adjacent to the respective churches were apportioned to their workers, and the work of house-to-house visitation began. In some instances priests went in advance of the workers and threatened the people if they should take copies of the Word. In other cases the distributors were closely followed and all the portions left were gathered up for destruction. In some cases doors were barred in the face of the workers. In one section, covering several blocks, of the most wealthy people of the city, an agreement was made that no one there would receive these portions of Scripture, and in some instances priests required the people to sign documents to the same effect; but no violence has taken place. From 2% to 40% of the offers made were refused, but the average will not exceed 4% or 5%. In many instances people appeared glad to get the Word, and instances of direct good are known to have followed this work. The spirit of inquiry has increased, and some persons thus found are now attending the churches. Some small, isolated portions of the city still remain to be worked, but the main portion has been covered, and the remaining portions of the Scriptures have been divided among the four Missions represented—the Presbyterian, Methodist Episcopal, Methodist Protestant, and the Church of England.

Some of the workers have met with rich experiences, and in this way alone the work has paid well. The borders of Zion have been enlarged and her bulwarks strengthened perceptibly in this city within the past twelve months, to which good work the distribution of Scripture Portions has undoubtedly contributed no mean part. Much prayer has

accompanied this work, and while we may never be able to tabulate results, sure it is that He who has made a definite promise as to the fruitfulness of His Word will see to it that great results follow. Hundreds who would otherwise never have seen the true Word of God, have had at least one chance to read some of its truths, and have had the importance of the subject brought home to them.

To the end that those friends who have felt interested in this work may know what has been done, and in the hope that others into whose hand this writing may come will unite with us in Nagoya in prayer that the Word which has thus been distributed may long continue to burn its truths into the hearts of this people, this brief report is respectfully submitted, by order of the committee.

D. S. SPENCER, PRES.,

A. R. MORGAN, SEC.

Nagoya, Japan, Aug. 15th, 1896.

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#### THE ARIMA CHRISTIAN CONFERENCE.

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THE Meetings of the Arima Conference were brought to a close last Monday, August. 10th.

They began on Saturday August 1st with a meeting for prayer in the evening led by the Rev. W.E. Towson of Osaka and on Sunday Morning the service was conducted by the Rev. R.S. Consterdine of Tokushima who also preached the opening sermon. The evening service was led by the Rev. S.H. Wainright, M.D., of Kobe.

On Monday morning at 10 A.M. the Conference was called to order by the Chairman of the Committees, Dr. Wainright, and on ballot for officers he was elected President of the Conference. The Rev. Robert A. Thomson was elected Secretary.

The subject for the day was "Japan Missions", the special topic being "How to foster and encourage the Establishment of Home and Social life among the Japanese," and was opened by a most excellent paper by the Rev. J.B. Hail of Wakayama. It was an interesting question and a difficult one to handle. Both the paper and the discussion made it apparent that this was one of the great problems of this country and might well engage the minds of thoughtful men with a view to seeking means for its improvement. The evening meeting was of a devotional character on the subject of the morning and was led by the Rev. A.D. Hail, D.D. of Osaka.

On Tuesday morning a Bible Reading on "Christ in the Historical Books of the Old Testament," was given by the Rev. T.H. Haden of Tadotsu. Following this was a paper on "The Union of Christ with the believer" by the Rev. N. Maynard of Kokura. In the absence of the writer the paper was read by the Secretary. It was a thoughtful study of an important subject and was listened to with great attention. The evening service was along the same lines and was led by the Rev. J.H. Scott of Osaka.

Wednesday was devoted to the discussion of Mission Work in China and was opened by a well prepared paper on "The Character and results of Educational Work in China" by the Rev. J.N. Hayes of Soochow. It was a strong argument for increased attention to educational work in that country based on the excellent result of what had already been accomplished along those lines. The paper was followed by an address from the Rev. H. Du Bose, D.D., of China emphasizing the need of more schools and this thought was shared by many of the missionaries from China.

The evening service was on

Mission Work in China and was led by the Rev. H.S. Nichols and was of a devotional character, other missionaries taking part.

The meeting on Thursday was opened with a Bible Reading on "Christ in the Poetical Books of the Old Testament" and was led by the Rev. S. McC. E. Price of Osaka. The subject for the Morning was "The Providence of God in Modern Missions" and was opened with a paper by the Rev. W. A. Davis of Uwajima. It was a broad and comprehensive survey of missions from the 15th Century to the present date showing how the hand of God had led in all the great enterprises of the Church.

The evening meeting was led by the Rev. R.E. McAlpine of Kobe and was along the same lines of the morning subject.

On Friday the first hour was devoted to a prayer meeting and was led by the Rev. N. W. Utley and was followed by a paper on "St. Paul and the Planting of the Church" by the Rev. J. A. B. Scherer of Saga. In his absence the paper was read by Mr. Price. The evening meeting was led by Rev. J.Y. McCinns of China.

On Saturday morning the Session opened with a Bible Reading on "Christ in the Prophetical Books of the Old Testament" led by the Rev. W. Wynd of Osaka. Then a "Question Box" was opened by the Rev. A. D. Hail, D.D., of Osaka which resulted in an interesting discussion of missionary policy in Japan. There was no evening session on Saturday.

The Sunday morning service was conducted by the Rev. J.N. Crozier of China. Sunday evening being the closing service of the Conference it was led by the President who gave an interesting address summing up the subjects which had been under discussion during the week.



The Conference as a whole was a most enjoyable one to all present at the meetings, as there was a variety in the programme, and yet the central thought was "Christ." The series of Bible Readings being one of the marked features of the meetings.

The usual business meeting of the Conference was held on Monday August 10th., and after making some few alterations in the rules governing the Conference, the following Committee was elected for another year;—Revs. S.H. Wainright, B.A. Thomson, S. McC. E. Price, J.A.B. Scherer, A.D. Hail, D.D., and J.N. Hayes from China.

The Conference then adjourned with prayer.

Robert A. Thomson.

Hon. Secretary.

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#### ROBERT S. MACLAY, D. D.

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By PROF. J. O. SPENCER, PH. D.

IF it be true as some have said that the first condition of success is that a man be born well, the subject of this sketch amply fulfills the condition. Robert S. Maclay was born Feb. 7th, 1824, in Franklin Co., Pennsylvania. His ancestors figured in the Revolution which established the independence of the United States. They belonged to a class that has always been prominent in laying the foundations of church and state, that has furnished, especially in the United States, leaders in great enterprises, that has carved states out of the wilderness, that has pushed the confines of civilization wider and still wider, that has not been content with material and intellectual progress alone, but has scaled the mountains, threaded the jungles, and crossed the oceans, to carry the Gospel to man wherever found.

Next to being well born it is highly desirable to be well bred. Here, too, the subject of this sketch has

decided advantages. His parents were fully abreast of the times in education and general culture, and, besides, which is perhaps more pertinent to success, were thoroughly devout in Christian life. Robert was the youngest but one in a family of nine children, five sons and four daughters. The parents were members of the Methodist Episcopal Church and all the children early joined the church of their parents, the sons entering its ministry.

According to the custom of the times, a custom that should long be perpetuated in a free republic, young Maclay received his earliest public education in the village school. At the age of fifteen at a camp meeting near his home he was so thoroughly converted to Christ that to the present he has had no doubts of its reality.

Acquaintances were impressed with the thought that Robert S. Maclay was divinely called to some special work in the church. His pastor in particular urged that he be sent to College, and in September, 1840, he entered the Preparatory Department of Dickinson College, Carlisle, Pa. The college classical course was completed with credit to himself and honor to the institution in 1845. After graduation he preached as a supply for about six months and then joined the Baltimore Conference, receiving an appointment to Gettysburg, Pa. Here he labored for a year and a half, receiving many converts into the church as fruits of his ministry. But though the proofs of his ministry were abundant and convincing, God was opening a door far hence among the gentiles.

In 1844 the gates of Chinese isolation were opened by the treaty with the United States of America and soon after the Missionary Society of the Methodist Episcopal Church resolved to establish mis-

sionary work at Foochow the capital of the Fookien Province. Two missionaries having been sent out in 1847, Rev. Robert S. Maclay in June of the same year was asked if he would consent to go as missionary to China, and after due consideration, consultation with parents, and petitions for Divine guidance, an affirmative answer was given. Official appointment was received Sept. 10th, 1847, and preparations were so speedily made that on the last day of October, 1847, he sailed from New York for far Cathay.

These were not the days of ocean greyhounds driven by steam, but the clipper ships engaged in Oriental trade and commanded by worthy and skillful officers often startled commercial centres with their record breaking runs. The voyage was made from New York to Hongkong via the Cape of Good Hope in fair time, being one hundred fifteen days, landing the young missionary in the new English colony on his twenty-third birthday. Five hundred miles of treacherous piratical coast stretched between Hongkong and Foochow the station selected for labor. The north-east monsoons were blowing thus making the journey both tedious and dangerous. After some trouble a *lorcha*, manned by Portuguese and Chinese was secured and the distance safely covered in fifty-one days, a feat easy of accomplishment at present in as many hours. On April 14th R.S. Maclay first set foot on that part of China which was destined to be the scene of his activity for a quarter of a century. This Foochow Mission is the first one established by the Methodist Episcopal Church east of the Cape of Good Hope. Missions everywhere were then in the experimental stage.

Those who are young can scarcely appreciate the situation as it must have presented itself to these early

missionaries. We sometimes try to picture the condition of things but all our experiences have been in another world and it seems like going back to the Middle Ages. There were no dictionaries, text books or commentaries in the language of the people whom the missionary would reach. Few Bibles were to be had and these only in parts never complete. No hymnals or Christian songs were to be had and magazines or periodical literature existed only in the hopeful imagination of the patient pioneer. It was not easy to secure proper teachers from among the native peoples, for they regarded the new comer with suspicion and distrust. The chief duty of the missionary seemed to be to so learn the local vernacular that he could explain the Gospel message to the people. The Missionary was not seriously troubled with the claims of rival and conflicting methods of work. To make a plain presentation of the cardinal Christian truths was their chief task. But this so simply stated here was doubtless a herculean task before which one might well tremble. The lack of a Christian vocabulary as well as all Christian ideas in the minds of those who might be willing to listen constituted a barrier not easily surmounted. R.S. Maclay was early at work on the Foochow dialect and ere many years had passed he, with Dr. Baldwin of the American Board Mission brought out a Dictionary of the Foochow Dialect, a portly octavo volume of something over a thousand pages, issued from the press which he had been instrumental in founding. These were days of unremitting study and toil for which later toilers have to thank the pioneers.

It will not be possible in the space at our disposal to go over in detail the many forms of activity in which the pioneer missionary engages. Without attempting to





ROBERT S. MACLAY, D.D.





maintain either chronological order or any special sequence of events, we will mention some of the things upon which Dr. Maclay has permanently left his impress in China and Japan.

One of the first thoughts of the pioneer whether merchant or missionary is to house his people and obtain a site for carrying on his business whether religious or secular. Here Dr. Maclay early showed the possession of those instincts which mark the successful man of business. He did not necessarily accept the first thing that offered but by the exercise of a little patience secured a most eligible site on the banks of the Min River. In proof of his sagacity it may be mentioned that the compound then purchased has served till now sufficient for the needs of the Mission in the city and has increased in value and beauty till it is one of the finest mission properties in China. A little later sites were secured and two churches built. They stand to-day, "Sermons in brick and stone" to the thousands who daily see them. Dr. Maclay built substantial, permanent, churchly, churches, believing that they are necessary to give a distinctive turn to the convert from heathendom and to assist in taking away the thoughts of his idolatry.

In 1852 when but four years old as a missionary Dr. Maclay was appointed Superintendent and Treasurer of the Foochow Mission, an office which he held till transferred to a similar post in Japan. Finding that a large part of the population of Foochow could not understand the Bible as written, Dr. Maclay in connection with a committee of Protestant missionaries set about the task of translating the Scriptures into the dialect of the province. This task was performed with despatch and accuracy. He also served for a time as a member of the

translation committee appointed to bring out the entire Bible in Chinese. The sittings of the committee being fixed at Shanghai and Dr. Maclay's duties in his own direct work pressing, he was compelled to withdraw from the Committee.

Reference has been made to the Press of the Foochow Mission. In 1859 Dr. Maclay and family returned to the United States for a well-earned furlough. He had married in Hongkong in 1850. While in the United States he greatly interested the people there concerning China, and wrote a small book entitled "Life among the Chinese." Especially he interested his Society in the establishment of the Mission Press, an institution which has been second only to the preaching of the Gospel in the enlightenment of that great province.

Dr. Maclay labored nine years for his first convert to Christianity. The churches nowadays can hardly wait nine weeks for revival tidings, so anxious are they for immediate results. However after an opening was made results began to multiply.

In 1861 Dr. Maclay returned from his furlough to the field chosen for his missionary labors. It was during this year while in America that he received the merited degree of Doctor of Divinity from his *alma mater* a college that has sparingly dealt out this much abused title. We have in the larger part of this sketch used this title in connection with his name as we find it the designation with which we have been familiar for fifteen years.

From this time on progress in mission work is manifest on all sides. Believers increase, inquirers are more numerous, preaching becomes more widely extended, helpers are trained, and the work takes on a more permanent form.

Soon it was found advisable to enter other provinces of China

and on the advice of Dr. Maclay and the Foochow Mission generally the Central China Mission was established with headquarters at Kiukiang in 1868, and a year later the North China Mission was established with headquarters at Peking. During this year Dr. Maclay was invited to, accompany Bishop Kingsley on a tour through these fields, which he did to the benefit of the work. We must now leave his work in China so inadequately sketched and look toward Japan.

In 1871 Dr. Maclay made his second trip to the United States for furlough. His family had preceded him three years. This trip took him through India, Palestine, Egypt, France, and England. Previous to this the Foochow Mission had asked the Missionary Society to open work in Japan. This proposition was favorably received and R.S. Maclay was appointed its first Superintendent November 16th, 1872. He landed in Yokohama June 11th, 1873, the date which may be fixed as the natal day of the Japan Mission of the Methodist Episcopal Church. The next two years were spent in getting a start in the language, in acquiring suitable sites for stations opened in Yokohama, Tokyo, Nagasaki, and Hakodate. The Superintendent was ably seconded in his efforts by such devoted and successful workers as I. H. Correll in Yokohama, J. Soper in Tokyo, H. C. Harris in Hakodate, and J. C. Davison in Nagasaki. These for several years were the only stations opened and the only missionaries under Dr. Maclay's supervision.

Soon after entering Japan Dr. Maclay was invited to become a member of the committee appointed to translate the Bible into Japanese. He accepted the invitation and entered at once upon the duties of examining the translations, a duty for which

his training in the use of the Chinese character peculiarly fitted him. He continued a member of the Committee until 1879, when the translation of the New Testament was completed.

The missionaries engaged with Dr. Maclay early felt the need of some suitable training school for the Japanese helpers who felt called to the work of the ministry. In 1876 Dr. Maclay as Superintendent forwarded to his Society an appeal for the establishment of a training school. The Society soon responded, established the first school at 221 Bluff, Yokohama, and sent out Rev. M. S. Vail in due time to have special charge of this work. In the year 1878 Rev. John F. Goucher, D.D., of Baltimore, inquired of Dr. Maclay how the sum of \$10,000, could best be used in carrying forward Christian work. After some correspondence it was decided by Dr. Goucher that he would give the sum mentioned as a special endowment the proceeds of which should be used for the support of theological students and of a theological library. At a later date the same generous benefactor purchased the plot of ground formerly used as a government experiment station at Aoyama, Tokyo, to be henceforward used as the home of the chief educational work of the Mission. In all the negotiations for the centralization and development of the educational work in Tokyo and Yokohama under the M. E. Mission, the counsels and direction of Dr. Maclay were invaluable. His long experience in dealing with just such problems made him a safe guide. Moreover he had special advantages in consultation with the Missionary authorities and the chief supporters of Missions while in the United States in 1882, whither he had gone after participating in the First Ecumenical Methodist Conference, held in London, Sept. 7th-



20th, 1881. Dr. Maclay presented an able paper which appears in the proceedings of the Conference.

The educational work was finally fixed in Tokyo at Aoyama in 1883 with Dr. Maclay as General Director.

While considering the subject of education it should be observed that in the year 1880, Dr. Maclay, being advised by his physician to do so, made a trip to China. While in Foochow he learned that Mr. Tiong Ahok had offered to donate \$10,000 to that Mission for the founding of a Christian College. Dr. Maclay gave valuable counsel to the Mission and later while in the United States was permitted to advocate the project before the Society and to aid perfecting the arrangements for completing the translations.

In 1884 Bishop Wiley organized the Japan Annual Conference and in accordance with the law of the Church the office of Superintendent ceased to exist. The missionaries, however, in grateful recognition of Dr. Maclay's services elected him Corresponding Secretary and later at two different times in the absence of the Bishop he was elected President of the Annual Conference.

In the year 1884 Dr. Goucher asked Dr. Maclay to make a trip to Korea for the purpose of looking over the situation and locating a new Mission which the Society was then contemplating. Accordingly arrangements were made and Dr. Maclay accompanied by Mrs. Maclay proceeded to Söul the Capital of Korea and after consultation with the U. S. Legation secured property for the use of the new Mission. Space is not permitted to go into the details of this trip, very interesting though they be. It chanced that Dr. Maclay's interpreter belonged to the anti-progressive party, a fact that might have led to grave complications, but a previous acquaint-

tance with Mr. Kim Ok Kyun, who had been in Japan but was now in the Foreign Department, enabled Dr. Maclay to get nicely over this obstacle and to approach nearer the centre of official power and influence. Mr. Kim rendered great service to the new enterprise, which brings out another evidence of his progressive ideas. Later he was compelled to flee from his native land owing to political reaction. He resided for several years in Japan and finally being enticed to Shanghai fell a victim to the assassin's bullet. The cruel circumstances of his murder and the supposed complicity of high Chinese officials in it were prominent causes of the recent war between China and Japan.

Dr. Maclay's mission to Korea was successful and in due time missionaries were appointed and the work formally established. It is probable that Dr. Maclay was the first Christian missionary to openly enter the capital of the last hermit nation.

It is fitting that with this we draw our brief and inadequate sketch to a close. Dr. Maclay had been able to impress himself upon three great Oriental peoples. He had been instrumental in the early work of the Foochow Mission, a mission that has been singularly successful in China. He had been the pioneer and founder of the Japan Mission, a work which speaks for itself. Now he had pried open the very gates of the capital of the most exclusive of nations to Christian work. Any one of these achievements would be sufficient to mark a man as a leader, and all of them taken together give us a record that few men can duplicate.

Much more might be said of Dr. Maclay in his work in Japan in the school room, in translation committees, in travels in different sections of the country. So too we

might mention with commendable pride his distinguished services before the General Conference of the Methodist Episcopal Church in New York in 1888, when rising above narrow sectarianism, he advocated successfully the union of all Methodist bodies at work in Japan, a union, that one day will be an accomplished fact.

Mention might also be made of his services as Dean of the Maclay School of Theology in California, but this falls outside of the scope of this paper.

Whether we view him as missionary, educator, translator, the impression afterwards persists that he was a careful, cautious, painstaking man. Indeed his caution was proverbial, so much so that to some of a later, more active age he seemed timid. Often however later events proved the wisdom of going slowly in dealing with Oriental people and problems.

It is not yet time to write Dr. Maclay's biography, and may the day of its complete compilation be far distant, but we are bound to mention the fact that he had in a remarkable degree the confidence of the Missionary authorities and of those who were the moving spirits of mission work in his church during the pioneer period. He took no risks, engaged in no booming, set off no fireworks. He was not remarkable perhaps in one achievement but in steady purpose, in wide range of influence, in his touch on the many phases of Mission life he has had few equals and no superiors in his church.

We have no desire to write mere fulsome praise which would be as distasteful to the subject of this sketch as to the writer. Dr. Maclay was not above criticism, and yet as we look upon his career we are astonished to find how many times history has shown him to be right.

We have written only of his official career, leaving many personal incidents and domestic matters of interest entirely unnoticed.

## KIKUMOYO CHIYO NO KIKAN.

A STORY BY ENCHO (A FAMOUS STORY-TELLER.)

Translated by the Rev. K. Y. FUJITA.

II. (continued.)

CHOSUKE: "Chiyo!"

CHIYO: "Yes, sir!"

CHOSUKE: "Bring us the plates that my father examined just now."

CHIYO: "Yes, sir. But he has already examined them."

CHOSUKE: "That may be. Still I am not quite sure that they are all right. After my father has passed away (May he live thousands of years) these treasures will be left with me to be taken care of, and so I am in duty bound to see that they are kept intact. I will therefore examine them again."

CHIYO: "His lordship your father has already examined them and pronounced them all right. Why then do you want to examine them again, sir?"

CHOSUKE: "Even though my father has already examined them, I must also myself examine them."

CHIYO: "Why, sir?"

CHOSUKE: "None of your pretending. You have broken one of the plates, haven't you?"

(*Chiyo was so surprised to hear him say this, that she could not say a word for a while.*)

CHIYO: "That is an accusation I was utterly unprepared for. I never would have broken any of the plates."

They were all examined, wiped with a soft cloth, and then wrapped up."

CHOSUKE: "Don't pretend to be innocent. What reason had you for making paste?"



CHIYO: "Because the lid of that box had been torn off. I asked the man who hulls the rice, Gonroku, to mend it. He then took some bamboo and fixed it."

CHOSUKE: "You can't deceive me in that way. I know the truth very well. I have good reason for suspecting you, and I propose to re-examine the plates. Bring the boxes here at once."

Chiyo was greatly surprised to hear him speak thus, and could not understand why he should say that one of the plates was broken, because they had just been examined carefully and found to be all right. At this moment it suddenly occurred to her that he might be taking revenge for her rejecting his proposal of marriage. But hoping that everything would be found all right, she brought out the boxes containing the *Nogiku* and *Shiragiku* plates and placed them before him. Sakuzaeon thought there could be nothing the matter with them, as he had just examined them, and he wondered at his son's conduct.

(*Chosuke's countenance changed as he said*): "CHIYO, bring that little paste-paddle. Why did you put it on the shelf?"

CHIYO: "As I told you before, the lid of the box had been torn off and I asked Gonroku, who hulls our rice, to mend it, and he made it for me."

CHOSUKE: "No; that is not so. You cannot escape punish by talking that way. Take off the cords from the boxes, and be quick about it."

CHIYO: "Please don't make me hurry so. It would be too bad if I blundered and broke the plates."

CHOSUKE: "You have already broken them, and yet pretend to be innocent. You cannot deceive me. I will take them out of the boxes myself. Let me have them."

CHIYO: "Please don't be so rough. If the plates are broken through your

handling them so violently, it will be my fault."

SAKUZAEMON: "Chosuke, you had better be more careful. It would be too bad for you in your rage to break the plates by handling them so roughly. Chiyo, you had better examine them yourself."

CHIYO: "Yes, sir."

Thus saying, she took off the cord from the box containing the *Nogiku* plates, and opening it, she placed them before Chosuke.

CHIYO: "Please look at them. There is nothing the matter with them, for I have just examined them."

CHOSUKE: "Hold your tongue. I have seen you break one a short time ago. Father, we must be careful, we cannot trust her. Chiyo, be quick now."

CHIYO: "Please do not be in such haste. I might make a blunder. If I were to break one of them, I should be made a cripple."

CHOSUKE: "You were employed to take care of these dishes by a special agreement confirmed by your surety. Be quick now."

Chiyo put away the *Nogiku* plates, but was greatly confused by being hurried so. Silently praying to the Gods and to the Buddha, she put them into the box, and then opened the other box which contained the *Shiragiku* plates; then she examined them one by one, and again wrapped them up. When she came to the last one, it was found broken. Imagine her astonishment at finding it broken.

CHIYO: "Alas! This plate is broken."

CHOSUKE: "See, father; please look at it. The paste is not quite dry yet. She pasted it in order to deceive us. What an audacious wench!"

CHIYO: "When his lordship your father examined them a short time ago, it was not broken."

CHOSUKE: "It may be all right for you to say so, but as a matter of fact we find it broken."

CHIYO: "But it was perfect before and I do not know why we should find it broken now."

SAKUZAEMON: "That's a fact; and such being the case, we must proceed, very carefully. You see, Chiyo, the plate is badly broken. If it were injured only a trifle or cracked a little, I would excuse you on account of your past faithfulness and merit, but, as it is so badly broken, I cannot overlook it. Ho,.....Benzo! You go and call at once on Tanji, the girl's security. Go at once, before the matter gets to be known to the public. Go and tell him that Chiyo has broken one of our highly prized plates and that we are going to punish her in accordance with the terms of the contract."

BENZO: "Yes, sir."

*(Benzo ran to Tanji's house, and told him what had happened. Tanji was greatly frightened, and went immediately to see Chiyo's mother).*

TANJI: "Madame!"

MOTHER: "Well. O Tanji, I thank you for your recent kindness. I feel much better about the matter."

TANJI: "Ha! Alas! Madame, something unexpected has happened."

MOTHER: "What has happened?"

TANJI: "Our dear Chiyo has broken one of those valuable plates."

MOTHER: "What, Tanji? She has broken one of the plates?"

TANJI then told her that a man had come to inform him that Chiyo had broken a plate and that one of her fingers was to be cut off as specified in the contract. He, as the girl's security, was obliged to be present at the infliction of the punishment. The mother was greatly frightened at hearing this, and declared she would go with him and plead that her daughter be pardoned. She was too weak to walk, and so was obliged to go on Tanji's back.

When they arrived, Sakuzaemon was waiting for Tanji, and notice having been given that he had come, Sakuzaemon ordered that he be admitted into the yard.

As the people honored him and called him "Lord," Sakuzaemon became very proud of his wealth and haughty in manner. He sat upon a cushion on the floor, with his two swords by his side. Tanji and the poor mother were brought into the yard, and had to sit on the ground.

TANJI: "Excuse me for coming into your presence. I am he who went security for Chiyo, and here is her mother, who came with me to plead for pardon."

SAKUZAEMON: "So; you are Tanji, Chiyo's security, are you?"

TANJI: "Yes, sir. I am her old servant, and my name is Tanji."

SAKUZAEMON: "And who is that woman?"

MOTHER: "I am Chiyo's mother *(wiping her tears)*. My daughter has committed an offence, contrary to our expectation, and you have good reason for being angry, but please have mercy on this old woman and pardon Chiyo's offence."

SAKUZAEMON: "No; I cannot excuse her, on account of the instructions left by the founder of our house, and though I pity Chiyo, I cannot help her. I will cut off only half of her finger. That, you know, will not cost her life, nor give her much inconvenience."

MOTHER: "That may be so, but she became your servant in order to save her mother's life. The doctor told us that my disease could not be cured unless I took some ginseng. But we are people who have lost our rank and been reduced to poverty, so that there was no way of obtaining such costly medicine. Then she volunteered to engage herself as keeper of your dishes, since you offered such high wages—thirty *ryo* for three years. She is my only daughter,



and I have no one else to depend upon besides her. If she lose a finger and so can no longer work, we shall have no means of making a living. Have pity on us, and please pardon her."

CHOSUKE: "Keep quiet! It's of no use. The plates being so valuable, we offered such high wages—thirty *ryo* for three years, and you all agreed to the condition attached, and signed the contract. Even though it be an accident, anyhow she has broken it, and then secretly mended it with paste, and put it into the box. I hate her deceitfulness. If you do not wish her finger cut off, I will cut her cheek instead."

MOTHER: "Please pardon her (*with tears*). If you cut her in the cheek, we cannot get her a husband."

CHOSUKE: "You said that, if her finger is cut off, she cannot work. So, proposed to cut her cheek instead. It will soon heal, if you put plaster on it."

(*Thus saying, he unsheathed his small sword, and stood up. Seeing this, Tanji, astonished, came forward*).

TANJI: "Please wait."

CHOSUKE: "What? Get out of the way."

TANJI: "You are a monster."

CHOSUKE: "Why am I a monster?"

TANJI: "Though I signed the contract I say it would be wrong for you to cut the girl's cheek."

CHOSUKE: "Then why did you sign the contract?"

TANJI: "I signed it because I thought you would make only a little incision in the side of her little finger, in case of failure to keep the agreement. If you cut off her whole finger Chiyo will no longer be able to work for the support of her mother, and, if in trying to cut her cheek you accidentally cut off her nose, what will you do then? You are an utterly heartless man. Cut me instead of my dear young mistress."

CHOSUKE: "No. The agreement is not to cut you. Don't talk any nonsense. Why then did you become her surety?"

TANJI: "As I am her surety, I offer myself to be cut in her stead."

Chosuke paid no attention to what Tanji said, and stepped down into the yard in order to slash Chiyo's cheek. Seeing this, Tanji and the mother tried to intercept him.

CHIYO: "Mother, the reason for all this is a secret. I have said something that has brought on all this misfortune. Please be content with the consequences. Now, if I lose one of my fingers I cannot work to support my mother. So please cut my cheek."

CHOSUKE: "All right. I would rather cut your cheek."

SAKUZAEMON: "Hold, Chosuke! Don't cut her face."

CHOSUKE: "Oh, that's all right."

SAKUZAEMON: "No, it is not all right. It is contrary to our ancestor's instructions. Cut off her finger. I pity her, but as we have heretofore cut other servants, we cannot help her. But cut off as little as possible."

CHOSUKE: "Then I will cut off your finger. Hold it out."

CHIYO: "Yes, sir, if you please."

MOTHER: "No! no! Please cut mine off. I should not hesitate even to die for her, for I am already old in years."

TANJI: "Please, my lord, be satisfied with cutting off my five fingers, instead of one of her's."

CHOSUKE: "Hold your tongue."

(*Thus saying he was about to cut off Chiyo's fingers, when Gonroku, who had been hulling rice in the court, entered the yard. He was tall, had large eyes, thick eye-brows, a large nose, and his whole body was covered with hair.*)

(*To be continued.*)

## A GENERAL REVIEW OF OUR RELIGIOUS PERIODICALS.

By C. NAKAMURA.

SHINTOISM, Confucianism, Buddhism, and Christianity are the four religions of the land. Each of them has one or more periodicals as its organ. The latter two are divided into many sects and denominations, and nearly all of these have their own organs. Now let me describe the tendencies of the leading periodicals.

The *Kyōrin* is the only periodical possessed by the Shintoists. Shintoism, when compared with the other three religions, has a loose system. Most of the contents of this magazine are confined to mythology and national literature. As to doctrinal essays or articles, we can hardly look for them in this magazine. Nor is there anything Shintoistic in its material on the moral. The only theme of this magazine seems to be Shinkoku, or the "land of the gods," or the nationality of the Empire, boasting of our holy ancestors. Prof. Chisō Naito, who seems to know nothing but our nationality, is one of the patrons. Thus the tone of this Shinto magazine is monotonous. The problem of Formosan evangelization has, to a certain extent, furnished it with a means of diversion. The magazine is anti-Buddhist and anti-Christian, even in practical problems, in which both Buddhism and Christianity show a certain liberality, nay, approach each other more and more.

The *Shibun Gakkwai Zasshi* may be taken as a Confucian magazine. But this Japanized Confucianism is all silent about Heaven or anything religious. And the magazine confines itself to commentaries on ethical teachings and to what corresponds to our Higher and Lower Criticism. It is silent about the

actual circumstances of the Empire, or, rather, it is indifferent to such things. It has sunk into obscurity, and escapes the attention of our religionists.

Thus I have skimmed over the Shinto and Confucian magazines, for they have no weight in our religious world. Now I proceed to make a review on Buddhist magazines which play a prominent part in our religious world, with those published by Christians or by their friends.

The present Buddhists may be divided into three classes: namely, progressionists, conservatists, and eclectics. The *Bukkyō* may be taken as the representative of the first class. Its object is to adjust Buddhist doctrines to Western science from a rationalistic standpoint. But it also aims to be social in every way, is keen to every social problem, and strives never to be back of the general current of the world at large. Such being the case, this magazine is welcomed especially by young men. Its attitude toward Christianity is liberal. It often advises its readers to study the history of the Christian Church and the Bible. A contributor to this magazine once lamented, alluding to Max Müller, Clarke, and other scholars, that the Japanese Buddhists neglect such an urgent subject as Comparative Theology. Most of the friends and subscribers of this magazine are those who insist upon the necessity of united movement with other religions in practical problems, and in the case of any emergency.

The next Buddhist magazine which comes within our notice is the *Hansei-kwai Zasshi*. Its nature may be understood from its announcement on the cover: "This magazine is the organ of 19,000 members of the Hansei Kwai, Society for the propagation of Buddha's

Doctrines, Teetotalism, and High Morality, in accordance with the principles of Buddha." Speaking generally, this magazine may be said to be of the same tendency as the *Bukkyō*, except that its tone is more subdued than the latter. The latter expends most of its energy upon discussions of doctrines and social problems, while the former strives to achieve its announcement steadily. The only Buddhist magazine with an English department is this *Hansei-kwai Zasshi*. The *Mitsugon Kyōhō*, the *Shimei Yoka*, the *Nisshū Shimpō*, the *Mujintō*, etc., may be mentioned. I would say that these magazines are conservative when compared with the two above. They seem to be back of the present generation a century at least. The *Bukkyō Shirin*, or the *Buddhist History*, has weight in our religious world, but its nature is entirely different from those mentioned above. Rev. Senshō Murakami, Professor of Buddhism in the Imperial University, who is recognized by society as one of the ablest Buddhist scholars in the country, is the editor of this magazine. Its theme is the history of Buddhism in India, China, Japan, and other Eastern nations, and the biographies of able Buddhist priests in these countries. "A history of Buddhist Doctrines" by the editor is regarded by our reading public as a very valuable contribution to our religious literature.

There are numerous Buddhist periodicals besides these, but I think I have nothing special to tell our readers about them. Now let us take a glance at the Christian periodicals.

I include the *Rikugō Zasshi* and the *Nihon Shūkyō*, which have outgrown orthodox Christianity, as they seem to think in Christian periodicals. The former is, perhaps, the first religious magazine in this land. Revs. Uye-mura, Kozaki, and others were the

promoters and the first editors of this magazine. Most of the contents were commentaries or expositions on Christian doctrines, and the attitude toward Buddhism and Shintoism and Confucianism was polemic. The present *Rikugō Zasshi* is rather a philosophical review. Revs. Yokoi and Harada, Mr. Ōnishi, Prof. Ukita, and two others, are the editors at present. To me their attitude toward religion is mystical, and their so-called ideal religion is an abstraction. Strictly speaking, this magazine has ceased to be of the principles of evangelical Christianity. But I think the so-called evangelical Christians may, without any reserve, unite with it, in opposing the present materialistic tendency which is in vogue.

The *Nihon Shūkyō* has been published just one year, with the object of drawing excellent elements out of the religions in the land, and thus furnishing proper materials for the students of Comparative Religion. This magazine circulates among Buddhists, Shintoists and Christians, for it strives hard to be impartial toward all religions. It makes earnest efforts in discovering religion even in such arts as puppet-plays and wrestling. In fact, if I am not mistaken, the idea of religion prevailing in this magazine is indefinite, rather than broad. I think that this magazine may properly be taken as a sign that our religious world is in a state of chaos. At any rate, the spiritual, ideal, and mystic tendency of this magazine is certainly a good febrifuge to the nation which is absorbed in material things.

The *Kirisutokyō Shimbun*, the *Fukuin Shimpō*, and the *Gokyo* are the three weekly magazines, published respectively by the members of the Kumiai Churches, of the Church of Christ, and of the Methodist Church. I think many of our readers are acquainted with these to



a certain extent, so I will express my opinions about them as briefly as possible. The editor of the *Kirisutokyō Shimbun* is Rev. Tose, but Revs. Yokoi and Harada are members of the board. "Social Christianity" seems to be the watch-word of the paper. It never spares itself in introducing such a work as Kidd's *Social Evolution*. Some criticise this paper as not being evangelical but I think that the general tone of it is healthy. Others say that it is too socialistic, and I would agree with them, for I see its contents exhibit socialistic articles rather than religious. The *Fukuin Shimpō*, whose editor is Rev. Uyemura, is improving gradually, in spite of many difficulties. It firmly adheres to evangelical Christianity. The tone is pious. I think this paper occupies a unique position in furnishing the people with spiritual nourishment. But it is surpassed by the *Kiristokyō Shimbun* in the discussion of things social. The *Gokyō*, whose editor is Mr. Yamaji, a writer of the *Kokumin Shimbun*, is

very vigorous in discussions on different problems. It never tires in defending evangelical doctrines, and allows itself to be a precise expounder of orthodox Christianity. The tendency of this paper is social and political. It appears to me that this paper views Christianity from a political standpoint. The *Gokyō* in Christian literary circles may be likened to the *Bukkyō* in the Buddhist literary world, if the *Fukuin Shimpō* in the former circle may properly be compared with the *Han-sei-kwai Zasshi* in the latter.

Glancing all over the religious circle of this land, I should say that Japan is religiously in a state of agitation as she was politically at the time of the Restoration. But it is very encouraging to know that the leading religious periodicals cling firmly to things spiritual, and boldly reject materialistic tendencies. And it is reassuring when we see that many influential professors, writers, statesmen, have come to cry for the need of religion.

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## Human's Department.

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### MYOSHU: A VIRTUOUS WOMAN.

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By the Rev. K. Y. FUJII.

IN the *Sun* we find an interesting story of a lady by the Rev. Togawa, and here I introduce to you the sketch of her deeds to show you how some of our virtuous women conducted themselves in the good old times.

The Chivalric spirit in the incessant wars of feudal times, in the

absence of fire-arms, became wedded to the sword, which consequently was considered as the soul of the warrior; and to possess an excellent sword grew to be the passion of the times. Many expert swordsmiths and also their imitators and counterfeiters appeared. Thus the expert judge became necessary to de-

termine the quality of a sword, or to distinguish the genuine from the spurious. Hon-a-mi Myo-hon was the most famous judge in the early part of the Ashikaga dynasty of the military rule (about 1340). After him the most famous one was his ninth descendant named Kwo-etsu, who served under Tokugawa Ieyasu, the founder of the Tokugawa dynasty of the Shogun or military head (about 1600). It may be interesting to know something about the mother of this famous man. Men admired the sword in the olden time not only because it was sharp but also as the spirit of the warrior and as the manifestation of that spirit. In order to be a good judge, it was necessary to discriminate the spirit manifested in the face of the blade and this can be done only by those who are enlightened with the spirit. This spirit was infused into him by his mother Myoshu. She was bold, pious, upright, compassionate, prudent; and also had the idea of beauty.

It was said that when she was still young her husband Kwoji was serving Nobunaga; and he at one time, through the calumny of his personal enemy, won the displeasure of his master. She was much concerned about it, and when Nobunaga was hunting at Kamoyama, she appeared from behind a curtain and taking hold of his horse's bridle entreated him in behalf of her husband and vindicated him. Nobunaga was much provoked at the act and knocked her down with his stirrup. But this bold deed convinced Nobunaga of the innocence of her husband, and he was pardoned the next day. She had a brave soul, never yielded to threats, nor was enticed by fascination.

On one occasion her house was attacked by Ichikawa Goemon, perhaps the most famous robber that ever lived in our country. He with his band broke into the treasury and

carried away all the precious swords entrusted by different feudal lords. She calmly bore all this loss. After the band left the house there was found a white damask dress left by the chief by mistake. She not only did not curse the robbers but presently sent her maid servant to the abbot of one of the Buddhist temples with the dress to ask him to offer prayer for the robbers that they might never be punished for their deeds. When the news of the calamity was made known to friends and relatives they hastened to the house to express their sorrow and to console them. But to their great astonishment they found Myoshu not a bit concerned about the loss, and heard that her husband was absent, attending the religious ceremony which was taking place at the Honpoji in the lower part of the city.

Her manner of educating her children was excellent. If they behaved well she praised them and expressed her pleasure lavishly, but when they were mischievous she never showed an angry countenance and confined them in the treasure house that they might reflect upon their conduct and repent, and then taught them carefully. When she saw other parents inflict physical punishment upon their children without instructing them, she used to say that it was "mean and dishonorable." She taught her children to read when they were six or seven years old; and told them some interesting old stories at intervals, with some rules of composing poetry. When they grew older their principal powers were directed to their professional knowledge.

It is said that one of her children, Sochi, had a friend who divorced his wife, who had borne him two children, only because she became ugly after an attack of small-pox. When Myoshu knew that her son still continued his friendship with him,

she was so provoked at him that she at once discarded him. The relatives were much surprised at this extreme action and pleaded for his pardon. But she exclaimed, "I also think so. But as we have a large family and many relations, I fear that there may again appear such an unjust fellow among them. I discarded him as a warning to them."

Another interesting instance is related about her conduct. At one time a house of her grand-daughter's husband took fire and one of the maid servants came and told her with tears that the treasury was consumed. Hearing this report she exclaimed, "It is delightful. It is delightful." Her son Kwo-etsu, who was near her, overheard this and was much concerned and said to her, "What are you saying? I am afraid people may hear you." To this Myoshu replied, "Indeed, but you know his ancestor did not know what pity or compassion is. He loaned a little money on some valuable things; and when people came to reclaim them, he pitilessly refused their request and said that they had been sold on the expiration of the term of contract. In reality those treasures were kept in the house. You see his property accumulated in this way and the hate and resentment of many are centered on them. Such being the case, I expressed my feeling of satisfaction in hearing that all those unjust treasures had perished."

Her virtue was not restricted to what is said above. To this we may add prudence. She used to say that it is advisable for near relatives to live in distant quarters of the city; for if all live in the same vicinity they are likely to hear some unpleasant

news of each other. But if they live at distant places, they not only avoid this inconvenience but they can also safely help each other when such a misfortune as fire breaks out.

She never stopped until she reached the very secret of things. Her son Kwoetsu made the purchase of a tea-caddy called Setokatatsuki, of rare value, with thirty pieces of gold. Toshi-ii, the Lord of Kaga, who conferred much favor on his father and himself, saw it and was much pleased with it and asked to buy it, sending three hundred pieces of gold. Upon this he offered the tea-caddy, but refused the treasure. When he told the affair to his mother, she was so much pleased with the deed that she exclaimed, "It was excellent in you to have acted so! If you had accepted the pecuniary offering the spirit of tea-making might have perished, and the real pleasure of *Chanoyu* would have gone forever.

She often criticised those who leave large properties to their children as legacies without good instructions. For she said, it often ends in infamy and misery. Money accumulated unjustly is a dreadful possession.

She lived to the age of ninety. Her life was an example of simplicity and self-sacrifice. Nothing was left except what would cover the simplest daily needs. The rest was given away to relatives and to the poor. The culmination of female virtue in the time of the Feudal system in Japan may be seen in her, while some of the male virtues were depicted by the Rev. Jefferys in the last number of "*The Japan Evangelist*." Japan possessed such daughters in the past and what more will she have in the future?



# Children's Department.

*Gorō Masamune, the Famous Sword-Maker.*

"FILIAL obedience is the basis of all good deeds," is the very first thing taught to our boys and girls, both at home and in school. There is nothing we put so much stress on as this duty of children to their parents; and so the stories telling of such examples are most highly valued and we have a great many of them.

One rainy day in August, last summer, a friend of mine invited me to his home to hear a story told by a professional story-teller. Nothing delights me so much as nice stories told skillfully, especially when the weather forbids all kinds of out-door amusements, as it happened to be that day. So without a moment's hesitation, I hastened to his house and was rewarded by a most touching story. It was about the childhood of Gorō Masamune, one of our best sword-makers.

In the ancient days, when battles and fighting were things of every day occurrence, the sword was thought to be the most precious of a man's possessions, and to have a good sword was at once an ambition and an honor. So naturally a skillful sword-maker was held in high respect.

I will not go into the details of the story, as there are many things you will not understand very well. The long and short of it is, that Gorō had a step-mother and a half-brother. His father was at first a very poor sword-maker, skillful in the art, but unknown and unappreciated, and it was wholly through the influence of

his wife's father that his name was made known among Lords and Nobles. It was when he was becoming famous and rich that Gorō came to live with his step-mother and her son. He was not then ten years of age, if I remember aright. The father loved both of his sons very dearly, of course, but it happened, strangely enough, that Gorō was exceedingly clever while the other was extremely dull, and their father's ambition naturally turned to Gorō as the promising successor of his art. His mother did not like this at all, and gradually there crept into her heart that venomous serpent, jealousy. Jealousy was fondly cherished in her heart until it became a fiery hatred. Poor Gorō! how he suffered and how silently and gently he bore all, and the wonder is, the father did not know of it at all. Once the mother was taken dangerously ill, and many of the inmates of the house were secretly glad that his favorite boy would now be freed from his cruel mother. But Gorō thought otherwise. It was a cold winter night and the apprentices and servants were all in bed. Suddenly there came in a gush of wind and one of the apprentices was awakened by it. Seeing a door open, he jumped up and aroused all the rest by saying, "Who opened the door? Some one must have come in; up for the thief!" Then all were wide awake. They gathered around the door and looked out. Whence the sound of that dashing water? They looked about and there by the well,

they could descry the faint outline of a little figure standing in the snow. Who is it? What is he doing? Were the questions in everyone's heart; but none asked, for hush, there came a childish voice praying, "Make her well and, if it must be, take me instead," and then a dashing of water. Then all knew who it was and what he was doing; and there was not one who was not crying. Gorō was praying to his god for the recovery of his mother. Next morning, one of the apprentices, hoping to soften the mother's heart by telling her of the scene of the night before sought her in her room. She heard the story quietly and thanked him. When he was leaving, she asked him to call Gorō, which he did gladly, nothing doubting that it was for good. When Gorō came into his mother's room tremblingly as he always did, his mother looked at him suspiciously and telling him to come nearer asked him what he was praying for last night. His mother's look made Gorō's words stick in his throat and so he remained silent. Then his mother was very angry and taking a tea kettle near by, threw it at him, saying, "you ungrateful boy, and so you were praying that I might die." Gorō tried to explain, but in vain. Every one was amazed and enraged at this unexpected turn of affairs and gathering around him, when he came out of his mother's room, told him not to bear this any longer, but tell all to his father. Shaking his head, however, he besought them not to say anything of this to his father, and so the father remained ignorant of all the cruel treatment of his wife toward his beloved son. The more Gorō tried to please her, the more she became displeased, until she made up her mind to get rid of him entirely. I feel as if I ought not to tell you this, but perhaps you might just as well know

how bad a human heart can become without the grace of God. She tried to poison him! Gorō knew it and for several days he managed not to eat anything but at last hunger pressed on him so that he could bear it no longer. Then the boy was in despair. Here were the conflicting duties. His mother wished him to die, and to die he was willing if by so doing he could only appease his mother. But then there was his father's command to take special care of his body, for on him alone depended the descent of the secret of his sword-making. The boy was at his wits' end, and as a last resort, he went to his uncle's for advice. He tried to defend his mother by telling him that it was all deserved. But his uncle saw through it all and he was enraged. His wrath burned toward his brother who would not see his wife's conduct toward his worthy son. His brother was sent for, and there followed a sad scene. The boy sat in the corner crying for fear of how this might end. His uncle, all fired up, demanded of his brother, that he give up either his wife or his son, whom he would be too glad to adopt for his own. His father was bowed down with sorrow and perplexity unable to take either step. But help came in time. The wife's father who was passing that way came in to see what the confusion was all about. He heard and knew all. Seizing his sword, he rushed out and ran toward his daughter's home. Gorō, divining his intention, followed after him and with heels in the air he overtook him and running into the house, he rushed into his mother's room, saying, "Fly, mother, fly!" While his mother was wondering what this all meant, the old man came in with sword unsheathed and with a frightful face. Gorō, with a cry, covered his mother with his body, when down came the sword from the

enraged hand and he received a mortal wound. Then came in his father and uncle. The mother was saved, but the boy was dying and even pleading with his dying lips his mother's pardon for all the trouble he had given her. The scales had fallen. The mother's eyes were now opened. She could at last see all her past conduct in its true light and was bowed down with shame and regret. She asked to be killed for she was not worthy to live after such a life. But her father, now touched by her sincere repentance, told her that as Gorō's love and sincerity

changed her heart, so her love and devotion to him might heal the wound he had so nobly received. So the mother lived to nurse the poor wounded boy. With overflowing love and gratitude she put forth all her energy and strength and with unparalleled tenderness she nursed him. Gorō recovered and lived to be one of the best sword-makers of Japan. It is not the hand alone that makes a skillful artisan, but the heart also guides the hand, and nothing short of entire self-sacrifice and complete devotion can accomplish noble results.



*Constitution of the Auxiliary Woman's Christian Temperance Union of Japan.*

(Reprinted by Request.)

INASMUCH as the opinion has often been expressed that with some organization for work for the promotion of Temperance, Social Purity, Sabbath Observance, etc., Christian women from other lands having their homes in Japan could best assist and encourage the workers in the Japanese Branch of the W. C. T. U., we invite all who are in sympathy with these aims to co-operate with us in this effort.

ART. I.—THE NAME.

The organization shall be known as the Auxiliary Woman's Christian Temperance Union of Japan.

ART. II.—MEMBERSHIP.

Any woman may become a member of the Organization by assenting to the Constitution and paying an annual fee of one *yen* into its treasury.

ART. III.—OFFICERS.

The officers shall be a President, a Vice-President, a Corresponding Secretary, a Recording Secretary, and a Treasurer, who, together with the

chairmen of committees resident in Tokyo and Yokohama, shall form an Executive Committee.

ART. IV.—DEPARTMENTS OF WORK.

The Departments of work undertaken shall be Scientific Temperance Instruction, Social Purity, Literature, Sunday School, Evangelistic, Health and Physical Culture, Sabbath Observance, and, if practicable, Work among Foreigners in Open Ports. To effect economy of time and labor, the work of each Department shall be in the hands of a committee. Three of the important committees shall be in Tokyo and Yokohama, the remaining five in Nagoya, Kyoto, Osaka, Kobe and Nagasaki. There shall be also a Membership Committee composed of a representative of each Mission in Tokyo and Yokohama and of one representative each in all other cities where ten or more missionaries are residing, and the duty of the Membership Committee shall be to solicit memberships, and to collect annual subscriptions, forwarding the same quarterly to the Treasurer.

ART. V.—DUTIES OF THE OFFICERS.

Sec. 1.—Of the President: To preside at all meetings of the Union, and to supervise its general interests, and, with any three members of the Union, to call special meetings, due notice being given to the members.



Sec. 2.—Of the Vice-President: To perform all the duties of the President in her absence, to preside at meetings as the Society may elect, and to assist the President to arrange and carry out the plans for the benefit of the Union.

Sec. 3.—Of the Corresponding Secretary: To conduct all of the foreign and domestic correspondence of the Union and to preserve the necessary records and files thereof.

Sec. 4.—Of the Recording Secretary: To keep accurate minutes of all meetings of the Union; give due notice of such meetings; notify officers of their election and committees of their appointment; to keep a record of the names of the members; and to prepare an annual report.

Sec. 5.—Of the Treasurer: To receive the membership fees, and donations; to hold all monies collected for the use of the Union; to keep an exact book account, and to disburse monies only by order of the Executive Committee.

#### ART. VI.—THE EXECUTIVE COMMITTEE.

The Executive Committee shall meet at the call of the President, or of three of its members, and five shall constitute a quorum. Its duties shall be to fill all vacancies; to consult and, as far as possible, to co-operate with the Japanese branch of the World's W. C. T. U. Its proceedings shall be subject to the approval of the Union.

#### ART. VII.—MEETINGS.

There shall be an annual meeting at such time and place as the Executive Committee shall appoint, at which meeting the reports of the Recording Secretary and of the Treasurer shall be read; the officers be elected and the committees be appointed for the ensuing year by ballot or by acclamation; and ten members shall constitute a quorum.

#### ART. VIII.—BADGE.

Members are requested to wear a white ribbon or cord as the badge of the Society.

#### ART. IX.—AMENDMENTS.

Any clause in this Constitution may be amended by a two-thirds vote of the members present at any annual meeting.

“The large effort made last year for the establishment of the Fourth Sunday of November as the World's Temperance Sunday was universally successful in the United States and the indications now are that this year “Temperance Sundays” will be widely observed in America and England and we are hopeful that in time the day may, world-wide, be memorable for the declaration of Bible temperance doctrines. In view of the possibilities that are ours in this sacred use of the Lord's Day, in this effort to put away that which more than all else makes the day unholy, and is bringing the judg-

ment of God upon the nations, we urge every Sunday-school and every local union to an effort on some or all lines for observing November 29th. We would suggest local conferences of pastors, Sunday-school superintendents and temperance workers, that to its largest possibility the demonstration may be *union* and *Christian*.” A program (in Japanese), for a Sabbath School Temperance Exercise was issued in June by the W. C. T. U. Sabbath Schools that did not use this program at that time may find it just the thing for November 29th.

The “Loyal Temperance Legion” of New York recently held a large and enthusiastic State Convention. The “Senior” speakers were Dr. Wilbur F. Crafts, Mrs. T. M. Foster (Fayl Huntington) and the resident clergymen and professors of Cornell University. The Bible lessons, literary lunch basket, parliamentary drill, quizz-time, physical culture exercises, papers, recitations and songs which made the Convention complete were conducted by the young people themselves—a list too long to be mentioned. There is, without doubt, much in the work of the Loyal Temperance Legion that could be with great profit used in Japan. The object of the Legion is to train boys and girls in the principles of total abstinence and purity and by enlisting them as workers to lead them to help others and overcome selfishness. There is a regular course of study required on the completion of which a diploma is given to which seals are affixed for graduate work. Miss Anna Gordon is World's Superintendent of this department of the W. C. T. U. and when Miss Willard and Lady Henry Somerset come to Japan she will accompany them in the interest of this work. The motto of the New York Legion is “All New York for Temperance.” A change of noun will make a motto for us.

A little boy seven years of age, the son of a dentist, attends a Christian day school at Mita, Tokyo, and became much distressed because his father drank so much *sake*. One day on returning from school he begged him to give it up, because his teacher said that *sake* was poison. As the father would not promise the boy said, "I will pray to God to help you to give it up," and kneeling there before his father, he prayed, "O God, please make my father stop drinking *sake*. Amen." The father was much touched, and now never drinks *sake* before his little boy except when treating visitors, but says he is thinking of refraining entirely. He came to school to tell the teachers of the incident, and to thank them for their good influence upon his child who previously had given much trouble, but was now a very obedient boy. On Children's Day he brought a *yen* for the collection, as his little son had told him about it and he wished to help.

A little girl in Sakuyama attended a London exhibition where Temperance pictures were shown and explained. When the stomach of a drunkard was thrown upon the screen, she looked at it for a moment and then covered her eyes. Her companions tried to make her look again, and when she persistently refused asked her why. With eyes filled with tears she replied, "Oh, I am afraid my father's stomach is just like that! I cannot look at it!" What sorrow and misery are caused by the drink-habit!

An official in Odawara was present at a Temperance meeting when the same pictures were shown, and upon seeing the effects upon the body of excessive drinking resolved to reform, and shortly after inserted an item in the daily newspaper announcing the fact. He is keeping his pledge and it is needless to say how much happier he and his family

have become.

A little boy, also of Sakuyama, was much distressed on account of his father's drinking habits, and on a certain festival day when he was drinking more than usual, worried the man so much by his importunate pleading to give up *sake*, that he drew ten sen from his purse and told the boy to go away and buy something, thus hoping to get rid of him. At once the child ran to get his money box, and opening it, took out all his hard earned money amounting to twenty sen, exclaiming, "Father, I will give you all this if you will stop drinking *sake*!" The father was unable to resist his dear boy any longer, and another member was won for the Temperance Society.

#### THE PRESENT THEOLOGICAL STATUS IN JAPAN.

By the Rev. H. LOOMIS.

IN connection with the troubles that have been experienced in the work of the American Board in Japan the question has arisen just how far the theological defection and antagonistic spirit extend beyond the *Kumi-ai* or Congregational churches.

In response to inquiries on these points the following answers have been received from representative men of the various Missions; and the opinions here given may be considered as representing the actual state of things in the whole field. Many others have given personal testimony in confirmation of these statements.

From the Rev. J. P. Moore, D.D., of the Reformed (German) Mission, Sendai:

"Speaking from experience, and from what I know by observation, there is no widespread or general skepticism among the membership, nor theological defection among the ministry of the Japanese churches.

Generally speaking, I believe that the pastors and evangelists of "The Church of Christ in Japan" are as orthodox as those of the home Church.

"And as to the want of harmony, and of mutual confidence between the natives and foreign workers, while there is here and there more or less of friction, the relations on the whole are as friendly as could be expected, and *in no case* so serious as to impair, to any great extent, the usefulness of any prudent and efficient missionary on the field."

From Rev. John Wier, D.D., Professor of Theology and Dean of the Faculty in the Theological School of the Methodist Episcopal Church, Tokyo:

"In our Anglo-Japanese College, which comprises five departments, the relations between the missionaries and Japanese officials and teachers are surely of the happiest kind. We have no friction. Our clear cut constitution, which gives missionaries and Japanese like power, is loyally accepted and respected. This equality under our constitution is eminently satisfactory.

"With regard to ministerial orthodoxy let me say, the fact that our theological graduates go into our Conference is sufficient evidence of their hold upon the evangelical essentials; for the tests prior to admission are numerous and searching. The other fact that in eight years no graduate has failed to pass these tests of admission, which by the way are applied largely by the foreign missionaries, is a significant index.

"Our Annual Conferential examination of character is the Church's guarantee of the ordained ministry. Since the organization of the Conference some ten years ago but one man has gone out through doctrinal divergence; and he, has seen his folly and would like to come back?"

From Rev. A. R. Morgan, Superintendent of the Protestant Methodist Mission, Nagoya:

"There is no question as to the 'orthodoxy' of the Japanese preachers and evangelists working in our Mission. We have not a man who would not feel offended if his orthodoxy were questioned.

"The relation existing between the missionaries and native workers is truly cordial, a state of mutual love and respect."

From Rev. James Hind, of the Church Missionary Society, Fukuoka:

"In reply to your inquiry whether our Mission has been affected by any Unitarian views having been adopted by any of our workers, or by any unfriendly feeling existing between the Japanese and the foreign workers, I most emphatically state that so far as my own acquaintances are concerned I do not believe such views to have been adopted or such unfriendliness to exist. I believe that every one of my fellow-workers in our Mission would be able to reply to your question in the same way."

From Rev. A. D. Hail, D.D., of the Cumberland Presbyterian Church, Osaka:

"In my own work I do not run across any cases of any departure from the *essentials* of the evangelical faith. Most of our men are 'sounder' in fact than I am. Our graduates of the Doshisha are amongst our most earnest and evangelical men, a great comfort to us. Until our union with the other Presbyterian bodies our men were mostly educated at the Doshisha.

"Indeed as far as I know, the 'defection' is confined to a small circle, or 'clique' of Kumamoto young men, and they even, at least a majority of them, are making their way back to solid ground. Indeed I think that whatever influence this movement may have had upon a few



of our men, the upshot of it is, that it has and is tending to confirm our men in 'the faith once delivered to the saints!'"

From Rev. J. B. Porter, of the Presbyterian Mission, Kyoto:

"The tendency at present is a conservative one, and of more full acceptance of the fundamental doctrines. As far as I am aware there is no trouble on account of the advanced or 'liberal' theological views among the native preachers.

"There is no friction existing between the native and foreign workers; and the relation of the two to each other is intimate and cordial."

In a Report of The Annual Conference of The Evangelical Association, recently held in Tokyo, it says: "The best of feeling and brotherly harmony prevailed throughout the session."

From Rev. T. T. Alexander, D.D., Professor in the Theological School (Presbyterian), Tokyo.

"It is affirmed as a fact beyond dispute that the unorthodox tendency in Japan is universal, and it is only a question of time when the fact will become patent to everybody. In the judgment of the writer this is a great mistake.

"A long and extended acquaintance with most of the leading men of the Church of Christ in Japan (Presbyterian and Reformed) goes to show that the tendency in this body is at present rather in the other direction. It is true that a few years ago there was in all the churches a great deal of theological unrest. But now the Presbyterian Church, at all events, may be said to have successfully weathered the storm. Men whose minds were at one time somewhat unsettled are at present rather tending towards a decidedly conservative position. Questions of practical import, questions of Christian living and work, rather than theological

discussion are the ones now pressing most heavily upon the church and receiving most attention from her leading spirits. The trouble in the Congregational churches has to some extent served as a warning to the leaders in other denominations."

From Rev. A. A. Bennett, of the Baptist Missionary Union, Yokohama:

"I am glad to be able to testify that to the best of my knowledge our preachers have not been led away into Unitarian errors or their faith in the Triune God shaken by those who deny the deity of the Son.

"I am glad also to bear witness to the general harmony prevailing between our native and foreign workers. There are exceptions to this, as there are to the general harmony between workers of the same race; but I feel that little, if any, animosity exists among Christians of our denomination owing to race distinction."

From Rt. Rev. Bishop J. McKim, of the American Episcopal Mission, Tokyo:

"There is no leaning toward heterodoxy among the clergy of the 'Nippon Sei Kyokwai.' They believe *ex animo* the Nicene Creed. Any swerving from it would call for instant discipline.

"The Japanese clergy connected with our Mission have all passed a long probation as Catechists before being admitted to the ministry. I consider this a necessary precaution in Japan."

---

## CORRESPONDENCE.

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Okayama, Sept. 23, 1896.

To the Editor of "The Japan Evangelist,"

Dear Brother,—I was intending to publish during Sept. the revised Census of Christian Charities in Japan, but it seems better to wait till the fall work is organized and

fresh data can be collected. So I shall not print the statistics until early November. May I ask your readers who are willing to help in the preparation of these tables to send me *some time during October* answers up to date of the following questions concerning schools of *any sort*, asylums, hospitals or other institutions under Christian auspices with which they are connected?

Information wanted.

- 1.—Name both in English and Japanese.
- 2.—Class (nature of the institution).
- 3.—Location.
- 4.—Date of first opening.
- 5.—By whom organized.
- 6.—Present director.
- 7.—Number of students (or patients).
- 8.—Denomination.
- 9.—How supported.
- 10.—Value of plant.
- 11.—Annual income.
- 12.—Expense per pupil.
- 13.—General remarks.

Yours very truly,  
J. H. PETTEE.

#### NOTES.

OVER 10,000 members belong to the Scripture Union of Japan.

\* \* \* \*

There are about 60,000 students in Tokyo.

\* \* \* \*

During the past five years an average of 7,430 suicides took place in Japan.

\* \* \* \*

In Japan there are 25,594 schools of all descriptions, having an attendance of 3,454,696.

\* \* \* \*

There are sixteen dailies issued in Tokyo, with circulations varying from 10,000 to 60,000.

The Emperor and Empress have contributed *yen* 36,000 (about \$18,000) for the relief of sufferers from recent floods.

\* \* \* \*

Most of the Buddhist periodicals unfavorably criticise Abbot Koson Otani for having consented to being elevated to the nobility.

\* \* \* \*

Hereafter decorations in Japan will be conferred upon women as well as men in recognition of meritorious services rendered.

\* \* \* \*

Shintoism, according to the "Gospel News," comprises nine sects, and numbers 190,758 shrines, together with 14,529 priests.

\* \* \* \*

In Formosa the Zen sect of Buddhists has a greater number of temples than any other. Some 40 are placed to its account.

\* \* \* \*

For the last ecclesiastical year the Greek Catholic Church of Japan reports 954 baptisms, an increase of 143 over the previous year.

\* \* \* \*

The Rev. A. Lloyd, a professor in Mr. Fukuzawa's famous *Keiogijuku*, devotes much attention to propagating the Gospel by correspondence.

\* \* \* \*

Universalists in Japan have three schools, three churches and five preaching places. In thirteen places work is carried on by settled evangelists.

\* \* \* \*

During the seismic wave disaster 85 members of the Greek Catholic Church in Japan lost their lives, 17 were injured, and 95 reduced to poverty.

\* \* \* \*

The Nichiren sect of Buddhists is most zealous in propagandism. Dur-

ing the years 1893-5 the sum of *yen* 9,210.82 (about \$4,600) was appropriated for foreign missions.

\* \* \* \*

Already eighteen schools have been opened in Formosa and the Pescadore Islands as agencies to be employed in the Japanizing of these newly acquired possessions.

\* \* \* \*

Of the three millions of people in Formosa 400,000 are addicted to opium-smoking. Nearly \$15,000,000 is spent on this vice. Experiments have shown that no harm results from strictly forbidding the use of opium.

\* \* \* \*

The *Keijo Gaku-do* or "Seoul College," conducted by the Japan Foreign Educational Society, is said to have 94 pupils. Two Japanese Christians and two Koreans give instruction in the school, which has for its object elementary education.

\* \* \* \*

According to recent statistics there are in Japan 12 Buddhist sects and 40 sub-sects, with over 73,000 temples, and about 100,000 priests. About 11½ million dollars (U.S. gold) is the estimated sum annually needed for maintaining this religion.

\* \* \* \*

On Sept. 15th the Doshisha resumed work. The Scientific Department is not in operation, and the number of theological students is comparatively small. Most of the instructors' strength is expended in the *Chu-gakko* (Grammar School) and Collegiate Departments.

\* \* \* \*

About 350 persons in various capacities engaged in relief work in the district devastated by the recent seismic wave, 210 of them acting under the auspices of the Red Cross Society of Japan. This relief was afforded to unfortunates in 39 towns and villages.

In the five prefectures of Niigata, Gifu, Nagano, Fukui and Ishikawa it has been estimated that 236 people lost their lives through the recent floods. 1,617 houses were swept away, and rice, wheat and barley fields nearly 150,000 acres in extent were damaged. Heavy losses were suffered in other prefectures than those mentioned above.

\* \* \* \*

Prison authorities in Japan as a general thing object to Christian moral instructors for the convicts. At present we know of but two instances where the instructor is a Christian, all the rest being either Buddhists or Shintoists. At the same time prison reform has made no little progress, and the penal system is worthy of praise.

\* \* \* \*

A social gathering was held Sept. 26th at the villa of Viscount Matsudaira in Tokyo. Twenty prominent Buddhist priests, sixteen Christians, two Shintoists and five others were present. Short addresses were delivered by representative men. It has been decided to hold such a meeting twice a year, for the purpose of promoting mutual acquaintance.

\* \* \* \*

The new Cabinet, with Count Matsukata as Premier, seems to fill the Japanese people with bright hopes for the speedy extension of individual rights. The freedom of the press, platform, and meeting, the expansion of the national armament, and other progressive measures are eagerly awaited by a confiding public. Long live progressive Japan!—W.E.H.

\* \* \* \*

The Japanese Government has given and is still giving no little attention to the development of Hokkaido (Yezo). With the lapse of time the population of the island



has steadily increased and has now reached the figure of over 639,000. Missionary operations have been carried on there for some time, and no doubt will be greatly extended in time, as the field is constantly growing in importance.

\* \* \* \*

“Col.” Wright, commander of the Salvation Army forces in Japan, and family have on account of illness been obliged to leave Japan permanently. Until a successor is appointed, “Brigadier” Powell takes charge. The “War Cry” has now reached a circulation of 1,700, and more than pays expenses. During the past twelve months the Japanese have contributed over *yen* 300 for the use of the Army.

\* \* \* \*

Criticism has frequently occupied itself with girls' schools conducted under the auspices of Missions. The most effective reply to such strictures of course is the kind of work which is done in these schools. It must be gratifying to the friends of the Christian education of Japanese women to know that two graduates of Mission schools not long ago successfully passed the necessary examinations and have been licensed as teachers of English in schools of the higher grade.

\* \* \* \*

Mr. Saburo Shimada, M.P., editor of the Tokyo “Daily News,” recently made an address at the *Genshin Gakuin*, in the course of which reference to Buddhism in Japan was made in effect as follows: “Buddhism now exists simply as a matter of custom. The people do indeed still set up idols in their homes, but they do not really believe in Buddhism. Even the priests themselves have no ambition to foster the morality of the Japanese by means of their religion. By their clerical robes and scanty food alone are they to be distinguished from ordinary folks.” No

doubt there is much truth in these words, but it must not therefore be inferred that Buddhism does not any longer have a strong hold upon the people. This religion still exercises a powerful opposition to the spread of Christianity.

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COUNT MATSUKATA.



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## COUNT MATSUKATA.

By C. NAKAMURA.

WHAT throes the Island Empire has had to suffer, since she was aroused from her somnolent condition, is ably presented by such writers as Griffis, Black, Curzon, etc. If any of our readers are curious to know who were the pioneers of the evolution of Modern Japan, I would name Sakuma, Yoshida, and Yokoi as the most eminent. But those who were the actual workers in the Restoration of 1868, which is one of the great events of the evolution, belong to a younger generation. The familiar phrase among the people, "Ishin Sanketsu," or the three greatest statesmen of the Restoration, is properly applied to the Elder Saigo, Kido, and Okubo. It is not too much to say that the Meiji Government was founded by the able

and self-sacrificing services of this trio. Another phrase spoken frequently nowadays, "Gen-kun," or "people of merit," is applied to those statesmen who had participated in that trio's movements but stood second in rank and in influence, at the time. Count Matsukata, the subject of my attempt, is one of the "Gen-kun."

The national affairs have been conducted exclusively by the Gen-kun, since the inauguration of the Meiji Government, and these men have belonged to either of the four clans, Satsuma, Chōshū, Tōshū, and Hizen. Hence the Government was looked upon as the clan Government. But gradually the leaders of the last two clans were forced out of the important positions in the Government, which, subsequently, came to be regarded as the Satchō Seifu. Count Matsukata belongs to the first clan.

The Count has come to play an eminent part in the history of the Government since 1881, in which he was appointed one of the Sangi and, at the same time, the Kyō of Finance. In order that our readers may appreciate how important were these two posts, let me briefly describe the governmental system of this time.

At the commencement of the Government, the Trio, the Gen-kun, and some able feudal lords and court-nobles formed themselves into a council, with the title of Sangi. These Sangi, that is, the members of the council controlled the Kyōs, or the Chiefs of the different departments in the Government. After the rebellion of the Elder Saigo, one

of the most difficult problems for the Government was that of Finance. Now, that Count Matsukata was invested with the post of the Chief of the Financial Department, at the same time with that of the Sangi, is sufficient to show how he was regarded by his colleagues. He occupied these posts successfully until 1884. It was in these years that he gradually evinced his rare ability in the wise management of the finances, and gained the confidence of the capitalists of the Empire.

Before his appointment to these two posts, Count Okuma had discharged the same offices. But Okuma, who planned to crush out the clan Government by adopting the opinions of the parties of the Opposition, and by summoning a diet in the sixteenth year of Meiji, having failed in carrying out the bold scheme, was obliged to resign the posts. After the death of Okubo, one of the Trio, Okuma was looked upon as the ablest in finance and diplomatics affairs. Count Matsukata, succeeding him in these posts, fulfilled his duties very ably, in spite of disturbed finances and the almost desperate opposition of the Liberals and others. All the movements of the Opposition parties at this time ended only in failure. Moreover, Count Itagaki, who returned from his trip to the West, being deeply impressed with the prosperity of Western industries, bent his whole energy on urging upon the people the necessity of improving our industrial system. This had caused a great disappointment on the part of the Liberals, who expected that Count Itagaki, their leader, would more severely attack the Government. And finally, the Liberal Party was disbanded for a time.

Thus the Opposition parties having lost their energy, the Government, who were now under the reign

of Count Ito, got a fair opportunity for reforming their system, and thus prepared for the Imperial Diet, which was to be summoned in the twenty-third year of Meiji. In December of the eighteenth year, the Council of the Sangi was abolished, and a Cabinet was formed. Count Ito assumed the portfolio of Prime Minister, Count Inouye that of Minister of State for Foreign Affairs, and Count Matsukata that of Minister of State for Finance. The new Cabinet which consisted of nine ministers was presided over by the Prime Minister. Count Matsukata, with Counts Yamagata and Inouye, stood above the other ministers, both in rank and in influence. If this reformation of the Meiji Government is an important and a necessary process in the evolution of Modern Japan, Count Matsukata is certainly one important factor of the evolution.

Count Matsukata remained in this important post for eight years until he was invested with the highest post of Premier in the twenty-fifth year. Any careful student of our modern history will be struck with the conspicuous fact that our national finance has been managed by only three statesmen, from the commencement of the Meiji Government, while other departments of affairs have been regulated by many statesmen, interchangeably. Count Matsukata fulfilled his duty as Chief of the Financial Department, during four years, and after he was appointed Minister for Finance in the Cabinet, remained in that post eight years. How much does not the Meiji Government owe to this able and faithful service of the Count, that he managed, without any blunder, one of the two greatest problems of the Government, that is, the financial and the diplomatic, for the long interval of twelve years?

During the interval of twelve years, Treaty Revision required the greatest

energy and ability of our statesmen. After Count Ito formed the Cabinet for the first time, he, appointing Count Inouye Minister for Foreign Affairs, concentrated his energy upon the Revision. They tried every means to adopt the Western style of living. It was in these years that our ladies and girls had almost forgotten their own coiffures and toilets, being absorbed in the act of adapting themselves to the Western style. Everything foreign was indiscriminately welcomed and adopted by the people. The Christian religion, boys and girls' schools maintained by foreign missionaries, and the English Language had made great progress in the nation. But all these failed in attaining the object of Revision, and Counts Ito and Inouye resigned their posts. After them, Count Kuroda succeeded to the post of Premier and Count Okuma was appointed Minister for Foreign Affairs. The Treaty Revision movements were again renewed by them, especially by the bold and self-asserting policy of the latter. But this resulted in the loss of one leg by Okuma at the hands of a criminal, and the wholesale resignation of the Cabinet. Standing in such a confused state of affairs, Count Matsukata always remained in his post as Minister for Finance, and regulated the disordered financial affairs slowly but steadily. Here we must not fail in doing justice to the Count by recognizing the fact that the comparatively easy appropriations for the late Chino-Japanese War depend much upon the Count's great services for these long years.

The first Imperial Diet was summoned under the Cabinet of Count Yamagata (now Marquis). Previous to this, the Liberals and the Progressionists were aroused from their slumber, and each prepared for the approaching Diet, by electing respectively Counts Itagaki and Okuma as

their leaders. After various struggles between the Cabinet and the Diet on the problem of the budget, the former was defeated. Then Count Matsukata, giving his post as Minister for Finance to Mr. Watanabe (now Viscount), formed his cabinet, Viscount Shinagawa being appointed Minister for Home Affairs.

The Cabinet distinguished itself by two things. The first is that it tried very strictly to preserve public decency. Every evil picture or book, which proved to be harmful to our manners and customs, was strictly prohibited. And Viscount Shinagawa was nicknamed by some as the Fūki Daijin, or minister of strict enforcement. The second is the well-known event of the general election. At this time, Counts Okuma and Itagaki, the two leaders of the Opposition parties, formed a formidable alliance against the Cabinet. And it seemed likely that the Opposition parties would gain a majority in the next Diet. The general election was performed in quarrels, fights, murders, etc. The result was that the majority of the next Diet was controlled by the Opposition parties again. In this Diet, they charged the Cabinet with interference in the general election, and resolved to make an Address to the Throne about the matter. This struggle between the Cabinet and the Diet finally ended in the downfall of the former.

After the downfall of the Matsukata Cabinet, Count Ito (now Marquis) formed a new Cabinet, comprehending almost all the Gen-kun. Hence it was called by the people the Gen-kun Naikaku, or the Cabinet of "people of merit." Count Matsukata was again enrolled into this Cabinet as Minister for Finance. The public expected that this apparently powerful Cabinet would be the last formed by the Gen-kun. At first the general temper of the Diet



was against it. And the two themes with which the Diet charged the Cabinet was "a responsible Cabinet" and "self-asserting diplomacy." But the Chino-Japanese War adjourned the quarrel between the two. That the Cabinet and the Diet, the Navy and the Army, and the latter two and the nation were combined into a compact unity at this emergency, attracted great attention from the world. At this time, the Diet resolved to second the bill of 150,000,000 yen for the war appropriation, brought before the Diet by Count Matsukata.

After the Peace Convention was ratified between the two Empires, the nation was absorbed by post-bellum movements. Some of the Cabinet and the Diet thought it wise to have a special session of the Diet, in which various problems should be discussed, and the Government and the Diet be united, as they had been in the appropriation for the war. Most of the vernacular papers cried out for the special session, and some of the Opposition advised the ministers in favor of it. Count Matsukata cherished the same view, and persuaded other members of the Cabinet to summon the Diet. But his effort was in vain. Marquis Ito and others could not agree with him, and resolved not to hold the special session. Thus Count Matsukata was obliged to resign the important post of Finance. And Viscount Watanabe took his place in the post.

About this time, the Liberals came to friendly terms with the Cabinet; for, they declared, the Cabinet adopted their opinions of the post-bellum movements. When Viscount Nomura, Minister for Home Affairs, resigned the office for some reason or other, Marquis Ito softened the Liberals by inviting Count Itagaki, their leader, into his Cabinet as Minister for Home Affairs. This alliance of the Marquis and the Count, or of a

part of the Cabinet and the Liberals was regarded by some as progress towards a responsible Cabinet.

While this alliance was going on, the Kaishinto, or the Progressive Party, and other several small parties united into a new party with the title of the Shimpoto, which has almost an equal number of members in the Diet with the Liberal Party. And this new party was led by Count Okuma. Count Matsukata, who left the Cabinet, had a meeting with Count Okuma and others, at Kyoto. Since this meeting was publicly known, the alliance of the two Counts became a matter of talk among the people. Even certain members of the Cabinet came to feel the necessity of inviting the two Counts into the Cabinet. But Count Itagaki, Minister for Home Affairs, positively opposed the view. From these circumstances, the Gen-kun Naikaku was finally led to its end, at the end of August this year.

As the result of a Gen-kun meeting held in September at the Capital, Count Matsukata was favoured by His Majesty the Emperor with the honour of stating his programme. After the audience, the Count was appointed Premier again. Then he busily engaged in forming his Cabinet. Count Kabayama, a Nelson at the Yalu Sea engagement, was first invited as Minister for Home Affairs, and then Count Okuma as Minister for Foreign Affairs. Viscount Takashima, who was Minister of the Colonial Department, and Marquis Saigo, that of the Navy in the previous Cabinet, remained in the same posts, but the former was also invested with the post of Minister of the Army in the new Cabinet.

When all the other Ministers had been appointed, the Matsukata-Okuma Cabinet, which was expected and welcomed by the people appeared. The two Counts, who have respectively been regarded the

ablests in Finance and Diplomacy, have thus formed their alliance, at a time when these two are the greatest problems of the Empire. It is but natural that the people expect much from their Cabinet.

A greater freedom of personal rights is expected by the public, and it is likely that the Matsukata Cabinet will answer the expectation by abolishing or softening to a great degree, the enforcement of such laws as Peace Preservation Regulations, Press Regulations, Newspaper Regulations, etc. A vernacular paper learns that Count Kabayama, Minister for Home Affairs, told a certain caller that he will never put these regulations in force. Rumour has it that the Premier will publish a manifesto, in which he declares a responsible Cabinet, self-asserting diplomacy, and the proper expansion of the system of the Navy and the Army. (This has been done.)

Thus I have dwelt upon Count Matsukata's political life in connection with the political circumstances of the Empire, without alluding to his private life. The reason for this is simply that his private life is not yet publicly known except some little of a fragmentary character. We regret that most of the statesmen of the East separate public life from private, so sharply that the harem and politics have no concern with each other in national affairs at all. But here I am relieved, with much satisfaction and joy, in telling our readers that the new Premier is one of our statesmen whose family is penetrated with the pure atmosphere of high morality. He is a strict disciplinarian of his children. We are told that he never allows them to wear silk clothings, as those of rank do. Frugality and punctuality are said to be the rules of his family.

Before the Count became the Premier, he visited his native country, Satsuma. The people along his

journey to the province held welcome meetings, and he was at every meeting to make an address. In one of the meetings, he made an encouraging speech about the importance of female education, in which he concluded that a nation can never prosper at the expense of female education.

The Premier is not a Christian nor a Buddhist nor a Shintoist. But he seems to believe in Chinese ethics, with many modifications. I say with many modifications, for his private morality and his view about education are far from being Chinese. At any rate, not only his but also the morality of many other leading statesmen is approaching, without doubt, toward that which is taught by Christ our Lord.

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## MY RELIGIOUS EXPERIENCES.

---

By CHOKKWAN SAKAMOTO.

(Continued.)

### *About Missionary Work.*

IT was not long after I received baptism that I began to preach. As there were not sufficient workers, I had to preach from necessity. I often went about different places in my province for preaching purposes. There is no other work in the world so noble and so sacred as missionary work. To work for material welfare is noble, but to work for the salvation of souls is more noble. But I benefitted myself by preaching rather than others. When I talked to the simple-hearted old men or the innocent young men and women of the country about the almighty God or the merciful Savior I did much good to them, but at the same time I was greatly helped. Preaching strengthens one's faith. The sincere confessions of religious experience by faithful Christians are more helpful than cold philosophical or scientific

sermons by learned professors or ministers. When I hear them I feel not only that my heart is purified and ennobled but I get strength. Cromwell fostered his noble, solemn spirit, not when he became the Protector, but when he was among the peasants reading the Bible to them. I think it is a wise thing for those who are busied with their professions to take some time to go about country-places for Christian work.

In February 1894, I went to Ehime Prefecture to assist a candidate for election to the National Diet. In the beginning of March I went to Osaka and by the request of the Naniwa Dendo Gikwai, (Naniwa Missionary Society,) I went to the provinces of Kii, Shima, Iga, Ise, Mikawa, Owari, and Mino to preach and lecture. I found corruption and vice wherever I went. The people were very indifferent and ignorant about their spiritual welfare.

*My views on Theology and Denominations.*

I belong to the Presbyterian Church, but I got my faith neither by the study of science or theology, nor by the hearing of sermons. Of course I heard preaching and studied doctrine, but I do not remember which sermon touched my heart most. The Bible was helpful and many other books, too. But my faith was trained and strengthened by the practical experiences of life more than by the mere study of books. I was fond of reasoning, so in the study of the Bible I expected to satisfy my intellect, but after I experienced the great blessing of God I did not care whether the records of the Bible were scientific or not. Also changes of theological opinions are nothing to me. What I want is to be simply a Christian. Therefore I care little about the differences of sect. Any one who is an honest Christian is my friend. I like to talk cordially

with any one who has the spirit of Christ, I do not care to what sect he belongs. I consider him as my teacher who has a pure faith and a noble character, I do not care, whether his theological opinions be new or old. To have bad feeling toward others simply because our scientific views are different from theirs or because they belong to a different denomination, is absurd. The object of my Christian work is to produce Children of God; so I am willing to help any denomination that works with this end in view. I am satisfied with being a small servant of Christ, and it is my joy to preach the Gospel. It is my unparalleled happiness to glorify His name in my life.

(To be continued.)

KIKUMOYO CHIYO NO KIKAN.

A STORY BY ENCHO (A FAMOUS STORY-TELLER.)

Translated by the Rev. K. Y. FUJII.

II. (continued.)

This Gonroku came forward in front of Sakuzaemon, and said :

GONROKU : " Sir, Gonroku wants to tell you the truth."

CHOSUKE : " What do you wish to say, Gonroku ?"

GONROKU : " To tell the truth, I broke the plate."

CHOSUKE : " What? You broke the plate? Don't talk such nonsense. Keep quiet."

GONROKU : " No, I cannot be silent. The more I think about the matter, the more sorry I feel on account of the wrong I have done."

CHOSUKE : " What makes you think so ?"

GONROKU : (To Sakuzaemon) : " Venerable Sir, Gonroku is he who broke your plate."

SAKUZAEMON : " Well, how did you break it ?"



GONROKU: "Really by accident."

SAKUZAEMON: "By accident? But you always stay in the kitchen and are not allowed to come into the storehouse or keeper's room. How then could you break it?"

GONROKU: "A short time ago I was asked to mend the lid of the box, and, in doing so, got near the plates. Thus, it became possible for me to break one of them."

CHIYO: "Mr. Gonroku you just say you broke it in order to ....."

GONROKU: "Be quiet."

TANJI: "Thank you, Mr. Gonroku. I am a former servant of Miss Chiyo's, and my name is Tanji. This man might have broken it."

GONROKU: "Keep quiet. You know nothing about this. My lord, I am a little ashamed to say it, but after Chiyo here came to this house, I fell in love with her, and could not help thinking of her day and night, and the image of her face flitted before my eyes all the time. But as she worked in the innermost part of the house I could see her only occasionally, when she came out into the kitchen. I communicated with her, though, several times by letter."

CHOSUKE: "Mind your manners. Just look at your face and behavior. How could such an ugly fellow as you ever fall in love with Chiyo? It cannot be that you are the one who broke the plate."

GONROKU: "Love cares nothing for face or appearance. I forgot my looks and everything else. Her face never left me and appeared to me even in my dreams. I sent her a love letter recently, but she threw it away without reading it."

CHOSUKE: "What's that you say? Oh! insolent fellow to mention anything like that in my father's presence!"

Though Chosuke made use of these works yet secretly he was not a little puzzled for Gonroku had told all

that he himself had done to Chiyo."

CHOSUKE: "Did you really fall in love with Chiyo?"

GONROKU: "Yes; but, as she did not love me, I began to hate her a hundred times more than I had loved her, and decided to take revenge on her. So I plotted to ruin her by breaking a plate at the time of the festival on the 9th September and have her made a cripple, so that she might not be able to marry anyone else.

While I was seeking an opportunity for carrying out my purpose she asked me to mend the lid that had been torn from the box. I took advantage of the opportunity and secretly broke one of the plates in the bottom of the box, while mending the lid. I thought I had succeeded well in taking revenge on her, and rejoiced not a little. But then her mother came here to crave your pardon, stating that Chiyo had risked her finger in undertaking to care for your plates in order to get medicine to save her mother's life, and now in turn offered herself so as to save her daughter. Hearing this and learning about Chiyo's rare filial piety, I began to compare myself with her and perceived what a mean fellow I was. Why was I so wicked and cruel? Unless I repented, I should be no better than dogs and the lower animals. Being human, I perceived my wickedness and repented. I concluded to confess the sin I had committed, and allow myself to be cut in Chiyo's place. Now, please cut me."

CHOSUKE: "You are a strange fellow. Is what you say really true?"

GONROKU: "Yes; I broke the plate."

SAKUZAEMON: "As he confesses, he may be the one who broke the plate. If so, we must cut off his finger. But I know his disposition quite well. He is not in the habit of talking much, and his manner is singular. He has sometimes offered

mé advice, and opposed my wishes. I thought him to be an honest fellow, and have dealt kindly with him. He works three times as much as anybody else, and has the strength of five men put together. Why did you fall in love with Chiyo, without giving yourself any thought about your appearance, Gonroku?"

GONROKU: "I am heartily ashamed of it all now."

CHIYO: "Mr. Gonroku, you really did not fall in love with me. You only say so, because you pity me and want to save me. I feel very thankful for it but I ought not to be saved in that way. It is not right."

GONROKU: "Well! There are gods who know everything that happens in the world. Let me alone."

CHOSUKE: "I do not know what my father thinks about this, but I am not satisfied yet. Gonroku have you any evidence to show that you broke the plate?"

GONROKU: "I have. May I show you?"

CHOSUKE: "Yes; I would like to see it."

GONROKU: "I will show you in a moment."

*(Saying this, he got up and went into the court. Then without much effort he took up a large mortar, and brought it into the yard and set it on a stone.)*

GONROKU: "This is the evidence."

*(Saying this, he put the box containing the Shiragiku plates into it.)*

CHOSUKE: "What are you going to do with those plates?"

GONROKU: "It will be very easy for me to break them."

With this, he took up the pestle, and brought it down with a crash upon the box, breaking it and the plates into a thousand pieces. Hereupon Sakuzaemon Higashiyama was greatly surprised, and all the others looked at each other in amazement. All were silent for a while. Sakuzaemon finally broke the silence, and, taking up a sword in his rage, exclaimed.

SAKUZAEMON: "Wretch! are you crazy? The person who breaks but one of the plates must lose a finger. You have broken the whole twenty at once. Now you must die. I will cut your head off. Get ready."

Gonroku wasn't frightened a bit. He calmly sat on the verandah, and stretching his head, said:

GONROKU: "Please cut my head off, but allow me to say a few words before I am put to death. I won't try to escape from you, and you can cut my head off whenever you please, but I want to say a word before I die."

Sakuzaemon was all the more enraged at seeing Gonroku's calm demeanor, after having intentionally broken all his priceless plates.

SAKUZAEMON: "Gonroku, what an outrageous fellow you are! Are you gone mad? These plates are so highly prized by our family, that my ancestor left instructions that if anyone broke one of them, he or she should have a finger cut off. Now you have broken the whole twenty at once. I cannot excuse you. I must cut your head off.—Don't let Gonroku get away from us."

*(To be continued.)*

# Human's Department.

Mrs. ADELAIDE NORTON LANG.

WE have sorrowfully to record the death at Hakodate, October 1st, of Adelaide Norton Lang, wife of Rev. David Marshall Lang, A.M., of the Church Mission Society. She was the daughter of Prof. William C. Whitney and Anna L. Whitney of Newark, New Jersey, U.S. While still a child in 1875 her parents with their family came to Japan, in response to a call to found a Commercial College here. This being accomplished and after a stay of five years, a visit was paid to America via England. It was in the latter country in 1881, that Mrs. Lang first became interested in the Children's Scripture Union, through Miss C. L. Braithwaite of London. On returning to this country a year later she endeavored to start a branch here among the foreign children. Mr. Tsuda Sen was the first to become interested among the Japanese, and through his influence the number of members rapidly increased until now a membership of over 11,000 has been attained with 450 secretaries and branches in all parts of the Empire. Thus a chain of Christian influence has been formed all over this country, uniting people of all sorts and conditions, and in many cases reaching those who have never been under the influence of missionaries. Through the Scripture Union the Bible has been placed in the hands of some who would never otherwise have had an opportunity of hearing the truth.

As it is not necessary one should be a professing Christian to become a member of the Scripture Union, it only being required that certain

portions of Scripture should be read daily, the truth has often been brought home to hearts without any outside aid. Its influence has thus been very wide and beneficial and in itself proves a monument for a life whose best years were devoted to Christian work. For a while the subject of this sketch was teacher of English in the Peeresses' School in Tokyo, where she made many warm friends, and in 1892, she was married to the Rev. Mr. Lang. Since then first at Osaka, then at Hamada, and lastly at Hakodate she has worked with him for the spread of Christ's kingdom in Japan. She visited Kushiro and other outstations with her husband, and was ever laboring for the good of those around her. She gave much time to preparing Bible women for their work and holding women's meetings. Her long residence in Japan gave her a command of the language rarely attained by foreigners, which knowledge was always used for God's glory. She also translated with the aid of her helper the life of Catherine Tait and other good books for the women of Japan. One of her first efforts to help them was a cook book in which she endeavored to show them how to make good and nourishing food for their families with simple materials. Her death is a great loss to the work and to her sorrowing family, but those who mourn her loss believe that in a higher and more perfect sphere her life goes on in service for the Master she loved and served below.

C. W. KAJI.





*The Prayer Chain.*

WHY may not all Christians lift up their hearts to God at the noon hour? It is a great comfort and support to the workers to know that they, or at least their work, is remembered every day at twelve o'clock in thousands of prayers ascending to the One from whom all help must come.

Recently Miss Willard wrote Dr. Francis E. Clark, president of the United Society of Christian Endeavor, in regard to concerted prayer.

He says in reply: "I thank you for your letter and its suggestion concerning the Prayer Chain. I will carefully bear it in mind and see if I can not comply with your thought in the matter. Most of those who belong to the Prayer Chain seem to wish to have the hour of their prayer left open, so that they may find the time most convenient. But I will see if this idea of a petition at the noon hour can not be grafted on the other, and at least urge all who will to offer a petition in connection with the other hosts who have already adopted this hour. There is something inspiring, as you truly say, in the thought of the prayers of these united Christians."

\* \* \* \*

"Hire's Root Beer" is a drink which has been largely advertised as a strictly temperance drink and is deceiving many people who mean to be strictly total abstainers from everything alcoholic. The beverage has been analyzed by the W. C. T. U. in the U.S., and found to contain just about the same per cent of alcohol

as ordinary lager beer. It has been analyzed also in Japan in the interest of the W. C. T. U. work and found to contain alcohol though owing to the small quantity sent for analysis the exact per cent could not be given. But though the amount of alcohol is small we must remember that the amount of alcohol in ordinary beer like "Asahi" and "Kirin" is probably only about three per cent.

It would seem as if the enemy was always alert to find a pregnable point to assail, and persons of unhygienic diet and habits who are always thirsty are easily tempted, it would seem from the avidity with which this drink has been drunk.

Temperance people do not wish to see how far they can go towards the enemy's line without getting under the enemy's colors, but rather they wish to avoid the appearance of evil following the principles "When there is doubt abstain," "Be sure you are right then go ahead."

It needs but a very cursory study of the subject of fermentation to know that any vegetable or fruit juice or even water with sugar and yeast will and must, in ordinary temperature even, invariably produce alcohol, whether bottled or standing open. There is little excuse for any intelligent person's being deceived on the subject. It is identically the same process as in the making of yeast bread though in the baking of bread the alcohol is evaporated by the heat of the oven in baking. Even in that case the fact that a part of the wheat sugar has been lost is

evident to those familiar with the delightful sweetness of whole wheat flour unleavened bread.

"The recipe given with each bottle of Hire's Root Beer is simply a receipt for making alcohol, and temperance people ought to know better than to be humbugged in making, using, and recommending the very article they are so busily fighting."

Dr. James Edmunds, M. R. C. P., Medical officer of health, public analyst for St. James and consulting physician for the London Temperance Hospital, reports to Parliament of the Inland Revenue Board, quoting the following from Dr. Bell, the principal analyst of the excise Laboratory at Somerset House: Report for 1885-6. "Of four hundred and twenty-five botanic beers (root beers) and other temperance beverages which were analyzed, more than half contained over the legal two percent of proof spirit, the range extending from a mere trace up to twenty-five percent. In nineteen of the cases the samples although represented as not intoxicating, contained as much spirit as ordinary ale and porter or more.

It was stated on the label of a professedly new alcoholic beverage that total abstainers who consumed it were both pleased and surprised at its comforting and exhilarating effects, and as it contained 23 percent of proof spirit, the reason was obvious."

The reports in succeeding years up to 1891 are similar, showing in an average of about half the samples examined alcohol in quantities ranging from three, to thirteen and seven-tenths percent.

So temperance people may well be wary of drinks advertised as temperance drinks. They may be temperate drinks according to the old time definition when one who drank but little was called temperate, but

any "beer" should be enough to make a total abstainer suspiciously careful.

The "Union Signal" says, "It has been almost pitiful to hear the anxious queries of good people regarding root beer. One would think we had been suffering all these centuries for some thirst quenching liquor and this was a happy solution of a much vexed problem. With water and milk, tea, coffee and cocoa, lemonade, and other fruit beverages, the phosphates and sodas, who need run the risk of patronizing a drink that has the smallest percent of alcohol in it. Truly the desires of the flesh are dominant and clamor under such plausible guise we do not recognize the nature of the demand."

But does not this very clamor indicate the presence of alcohol in the longed for drink?

Baron Leibeg has said, "We can prove with mathematical certainty that as much flour as will lie on the point of a table knife is more nutritious than eight quarts of the best Bavarian beer." Sir Benjamin Richardson says that beer drinking is most deleterious to the body and far more insidious in its deteriorating effects than distilled liquor. As other nations are learning the scientific truth about the harmful effects of alcoholic drink, Japan is more than ever using them, forming companies and syndicates, sending men abroad to learn to make them.

Shall we not for love to Japan use every means to resist the incoming flood of evil.

"H.F.P."

\* \* \* \*

A report of the annual meeting of the Ramabai Association, lately received at this office, contains also a report of Pundita Ramabai's school in which so many white-ribboners are interested. From it we learn these interesting items of her pupils: Four young widows are happily re-

married, four girls are employed as teachers outside of her school—one of them having opened a kindergarten of her own, four others are learning to nurse in hospitals and three are employed in her school as pupil teachers, two have volunteered to do the work of rescuing and helping widows who have fallen into difficulty, two others have undertaken to reach ignorant women and teach them, and one has devoted herself to teaching low caste women. The school is in a prosperous condition, but has met with considerable opposition the last year on account of the conversion of twelve girls to Christianity and their baptism. The pupils and Ramabai send most grateful love and thanks to all their kind friends who have helped them.

Our own Frances Willard is one of the vice-presidents of this association.

\* \* \* \*

The annual convention of the India W. C. T. U. is to be held in Poona with Ramabai. As a part of the platform decorations the second verse of Mrs. Lathrap's "Battle Song of the Y's" will appear in large black letters, and below the verse India's revenue of shame—opium, 4,978,800 rupees; excise, 5,510,600 rupees. Miss Gordon's collection speech for a child is being translated for use in this convention. The glad news also comes that the L. T. L's of India, under the superintendency of Miss Harriet Phillips, are collecting money for a Willard Fountain, the "Little Cold Water Girl," to be put up in Calcutta. All of which shows that the white-ribboners of that far-away land are "touching elbows" with their comrades in England and America.—*Union Signal*.

\* \* \* \*

The *Japan Gazette* of Oct. 14th gives a long account of the examination at H.B.M. Consulate of the cir-

cumstances attending the death of George Brown of Yokohama. Here follow some of the best revolting points in the testimony of the witnesses called.—"Saw the deceased alive two days ago. He was then drunk as I have as a rule seen him." "He drank a lot, and when I saw him yesterday he was drunk as usual." The Consul asked witness, "Are you aware that drunkenness is an offence under British law and ought, in every case, to be reported to the British Consulate?" The body was reported to be in an emaciated condition and the question was raised as to whether death was not the result of starvation to which the Consul replied, "Constant drinking may have injured the stomach and the craving for food would not be the same as in normal conditions. Every effort has been made to reclaim this man but these efforts proved perfectly hopeless. Whenever he got money he bought drink instead of food. Such a course of drinking must have resulted in death."

What can be done for these men who away from home with all its sacred influences forgotten fall too easily a prey to the dreadful temptations around them? Surely we must be our brother's keeper!"

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*By Miss Frances E. Willard.*



Miss CLARA PARRISH,  
Seventh-Round-the-World Missionary,  
Woman's Christian Temperance Union.



MISS CLARA PARRISH, one of our ablest and most typical "Y's," was born and raised upon her father's farm, seven miles southeast of Paris, Ill. She is of English and Scottish descent on her father's side and German on her mother's. Her father was a native of Tennessee, her mother of Illinois, and her grandparents were born in Virginia and Pennsylvania.

Clara began teaching in the country schools at the age of fifteen. A few years later her parents moved to the county seat (Paris) and she secured a place in the intermediate department of the graded schools of that city. She was a conscientious teacher, but soon became dissatisfied with her school room work, the four walls of her little school home seemed to her a prison, and, mistaking the cause of her unrest, she began extra night study. From her tenth year it had been her custom to "set a stint" for each day—and soon she secured a position in the High School at Arcola, Ill., as teacher of science.

Still the clouds continued to gather. She had been reading about the widening of the horizon of woman's view, and longed to help "ring out the old, ring in the new." Just at this time she attended a lecture under the auspices of the Woman's Christian Temperance Union, and listened to Mrs. Louise S. Rounds, of Chicago, who, in eloquent fashion told her experience during the crusade. The young girl's heart was set on fire that night, and it went out beyond recall to the great White Ribbon cause. She attended the next regular meeting of the local W. C. T. U., and gave her name as a member, but soon afterward organized a branch of the society among the young women, to which she transferred her membership.

After a few weeks of work with the young people, this devoted soul

began to ask the Lord to open the way, if possible, for her to give her entire time to the cause of God and humanity, but being dependent upon her own resources, she did not dare take the step without the promise of support. Her prayers were soon answered, and in the following Autumn (1889) she was sent as a delegate to the district convention of the W. C. T. U., at Danville, in her own state, and was appointed a field organizer for that district. The salary was much less than she was receiving for her school room work and there was scarcely a dollar in the treasury of the W. C. T. U., but as Clara herself says, "So anxious was I to teach this gospel of purity, that leaning on the promises I consented to take the risks." The work prospered beyond the expectations of the most sanguine and at the end of the year the payment of the salary did not nearly exhaust the treasury.

At the district convention the following year, the three hundred women there assembled, urged Miss Parrish to accept an increase of salary for the next year, but this she refused to do and continued the work on the same terms. Again there was an abundant harvest; every one of the fifteen hundred white ribboners of that district seemed to be a committee to make things "go," and so loyal were they to this young soldier of Christ that her heart has ever since overflowed with gratitude to them and to her Heavenly Father. "All that I am or hope to be," says Miss Parrish, "I owe to those who took me into their hearts and homes in the beginning of my work for God and Home and Every Land." The next year her work widened still further and she was called to other states to give addresses, and at the National Convention in Denver, (1892) she was elected a National Organizer for the

Young Women's Branch. Since that time she has attended all the National and World's Conventions and has done effective work in twenty-four states, while receiving invitations to many others and to the Dominion of Canada.

In a recent letter from this consecrated young woman, she says: "No one could be more surprised than I that the door has opened so wide, and to say that I am glad that I 'came into the kingdom for such a time as this,' but half expresses my appreciation of 'the tie that binds,'"

Miss Parrish excels not only on the lecture platform, but in practical convention and organizing work. Our gifted Mrs. Mary T. Lathrap once said of her: "She is very

pleasing in manner, methodical in statement, eloquent and effective in speech." Nowhere is she so welcome as in the homes and on the platform in her own town. This is perhaps the very best thing that can be said for her, or any worker—that she is loved and trusted by those who know her best.

And now this young heart goes forth to wider fields and pastures new, trusting in God and the people. Her first work will be done in Japan, and if all goes well, she will carry our white flag around the world.

May everybody be kind and helpful to her, for she goes with a divine aspiration to make all homes more safe.—*Reigate England.*

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## Children's Department.

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Dear Young Readers:—

For my first appearance before the young readers of this magazine, I should like to write how our young Christians are persecuted for going to Sunday School in Japan. As you know, Japan is not a Christian nation; so most people dislike to hear about Christianity, and, of course, those children who attend Sunday School receive very unkind treatment from all around. Some times they are beaten and some times they are reviled, even their parents and school teachers joining in the persecution. My oldest boy is seven years old. When he goes to school he always receives unkind treatment from many friends, because he is a minister's child. Amid such trials and great difficulties,

there are many children who bear this Cross of Christ so happily and so nobly. I want to tell you a true story about my old Sunday School boy at Nihonbashi Church in Tokio. When he came to my class the first time I was struck with the paleness of his face and his delicate form. He looked like a weak and melancholy child, but he was a very regular scholar. He came every Sunday very promptly. Of course I did not know from what kind of family he came. Sunday after Sunday, I always watched his changes; it seemed this delicate little thing was gradually fading away; but when I asked,

"Are You ill?"

He would nod very slightly and say,

"Very little."

Yet on his pale cheeks and thin mouth there were always happy smiles when the children sung hymns or when I talked to them about Jesus.

Still he continued to come, this poor little thing of about six years of age; but one Sunday his shadow was not seen. So I asked the keeper of the Church whether he was sick in bed or not. She looked up to me with an excited face and said,

"Well Miss, I have just been to his house to see why he did not come; but do not be surprised: he is dead."

"Is it true?" I asked in surprise.

"Oh yes, it is quite true. So come along with me to his house."

Without another word, we hastened to his small house. We heard some crying voices of women in the room. I was soon conducted into the room where that delicate, melancholy poor thing was laid. His mama was introduced to me, and she was crying very bitterly. I said,

"It is so sad that your boy died so young; but I hope you will see him in heaven."

This was all I could say to her, for my heart was full of pity and sadness.

Not a word she uttered, but slowly she got up and went to her boy's bed and took off the covering, and said,

"Well, teacher, please look at him."

I looked at the form, not like that melancholy weak boy. Though pale yet, full of happy smiles in his face, it seemed as though his spirit went to the side of dear Jesus in heaven. Not a mark of pain or grief was seen. I noticed that in his left hand he held cards which he got from the Sunday School. I asked the weeping mother how his end was. She said, "Indeed, I never before saw such a quiet and happy ending in the midst of pain and suffering. He asked me to sing some hymns; but as I never

sang any before, I could not. He asked me to pray, yet I never prayed in all my life and so of course I could not. Then he said.

Well, Mama, I will sing myself the song of there is a happy land, and faintly he sang the words; but I could hardly hear anything. He asked for his cards, and as you see he held them in his hand, and his very last words were,

Dear Mama, go to church. Gradually he fainted away like the soft wind, and, Oh! teacher, how sorry I was that I could not even sing or pray as he desired me to do, Yes, I was a wicked and most miserable woman. I will surely learn how to go to heaven and there I will ask my pardon from this dear boy."

Now, Young readers, the most interesting part is this. This boy's papa died long ago and he was brought up by his mama who was, I am sorry to say, a very bad woman. She sold her elder daughter into a house of shame; and when she drank wine she treated this boy very unkindly. Of course she opposed his going to Sunday School. So when his mama's eyes were not upon him, he secretly came to church. No wonder he looked so melancholy, for there was much sorrow in his poor little mind. He bore this cross which sometimes was too heavy to bear, and the reward from heaven is, that his mama was saved from the darkest pit. And not only his mama, but the daughter she sold was saved also; and both became very earnest Christians. I want to ask the young readers in far-off lands, to remember our young Christians who are persecuted in every way, and pray for them, and please pray for the Japanese Sunday Schools. I believe it will help many, if all pray together for the goodness of others.

Yours Sincerely,

Mrs. T. FUJII.



### THE GOSPEL OF MARK WITH ANNOTATIONS.

**T**HE Tract Societies' Committee has recently published a small book with the above title, the annotations being about equal in length to the text. The book contains the usual divisions of the text placed in conspicuously and in addition it is divided into short sections with titles showing the general subject treated of.

The annotations are essentially a translation of those published in a similar work by the National Bible Society of Scotland for circulation in China. The annotations were prepared, I believe, by Dr. John, and the average circulation of the book is 80,000 copies a year. The Chinese are said to buy it more readily than the unannotated edition. Some complain that the annotations are too brief and that doctrinal questions are not dealt with, but being published by a Bible Society it was impossible to go beyond simple explanations necessary to elucidate the literal meaning of the text. The Tract Society, being under no such limitations, has published in addition a short introduction to the gospel speaking of the purpose of the writer of the gospel. At the end of the book there is also a brief outline of Christian doctrine given largely in the words of Scripture.

In China a similarly annotated edition of the gospel of Matthew is now in press and it is proposed to issue in like manner the other gospels and The Acts. F.M.

### ARMENIAN RELIEF FUND: A BRIEF STATEMENT.

**L**AST June, in Osaka, a meeting was called to take action in reference to the gathering of funds for the relief of the Armenian Christians.

After a general discussion, a Committee consisting of Revs. G. H. Pole, J. T. Gulick, J. B. Hail, Archdeacon Page, B. C. Haworth, J. H. Scott, and W. E. Towson was appointed. The former was made Chairman and the latter Secretary and Treasurer. The responses to the call of the Committee have been quite generous,—*yen* 1,661.65 having been sent in, besides collections from Nagasaki and Seoul which were forwarded to Constantinople direct. The Treasurer has remitted to W. W. Peet, Treasurer of American Missions, in Turkey, the sum of sixteen hundred and fifty *yen*. Mr. Peet is the Chairman of the General Relief Committee, at Constantinople, and the one whom Ambassador Currie, the English Minister, has selected for the distribution of all relief funds gathered in England.

There has been an unavoidable delay in closing the subscription list of the Osaka Committee and it will continue open for a few weeks longer. If any of the readers of the Evangelist desire to send contributions to the relief of the distressed Christians in Armenia, the Treasurer of the Osaka Committee will be pleased to forward them with the small balance that still remains to be sent. The following extracts taken from letters received within the past few weeks, from Turkey and Syria, show that the distress is great and is on the increase.

"We are looking with a great deal of apprehension to the coming of cold weather when we are sure a larger distribution than ever will be needed. The cruelty of the Turks does not abate, in fact there have been several massacres during the present summer."

"You who are so far away can form no idea of the misery existent in this country at the present time. The reports reach you chiefly through the papers. Many of these are garbled, either intentionally or unintentionally. One thing I know and that is, that many of the New York papers have

shelved truth on the highest shelf possible, in regard to the Armenian question, so that the public might not get hold of it."

"I wish you might see some of the many poor wretches who daily infest my office looking for help. About the only thing they have left is their life,—nothing more. Home, wife, children and all which once made life bright and happy are things of the past."

"It may be doubted whether all the annals of savage massacre can furnish instances of more fiendish atrocity and devilish cruelty than the deeds of these merciless Kourds. It was not merely plunder and slaughter, terrible as these seem when the innocent and defenceless are the victims; it was, as in other devastated regions, a wholesale carnival of lust and blood in which every refinement of barbarous cruelty was reeked upon the living of every age, sex and condition, and the most shameful and provoking indignities practised upon the dead." These statements could be multiplied indefinitely. Some of them, sent by reliable persons, are of such a character that they can hardly be believed and are not fit to be published.

The last mail, under date of Sept. 21st, brought the following. "May God richly bless all who have contributed to this and other funds. As for the one sent to Mr. Peet, no estimate can be formed of the great good it will do, now that contributions from home are becoming less and less. The condition of the people is really much worse now than months ago for there are no crops to gather and nothing to fall back on. Grass, boiled and in its raw state, has seemed a delicacy to many for weeks and now that the cold weather is setting in they will be deprived of this also."

The final remittance of the Osaka Armenian Relief Committee will probably be made about January 15th, 1897. Any contributions sent to the writer, before that date, will be includ-

ed and the receipt of the same will be duly acknowledged.

W. E. TOWSON.

Osaka, 31 Concession,  
Nov. 5, 1896.

## NOTES FROM THE MISSIONS.

To make this department as full and representative as possible, we ask our readers from all parts of Japan to send us items of interest pertaining to their work. Such information will be helpful to all.—ED.

### I.

#### JAPAN MISSION OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

##### THE MOUNT OF BLESSING.

ON the 28th, of Sept. some 23 pastors and other Christian workers held a consecration service on Mt. Atago near Kyoto. Like its Nara prototype, the meeting was deeply spiritual and also pervaded by a practical and hopeful temper. Foreign missionaries were invited, but none were able to attend, owing in most cases to touring engagements.

##### AFTER A SCORE OF YEARS.

On Oct. 15th, Hyogo church, the third *Kumiai* church within the limits of Kobe city, celebrated the twentieth anniversary of its organization. The principal speakers were Rev. Messrs. Ebina, Harada and Miyagawa, and all the exercises, including the singing by children of a hymn written for the occasion, were highly enjoyable and stimulating. For fully half the period under review the church struggled against great obstacles and at times bitter opposition, but though still small (some 120 members), is a united, hard working hopeful body of Christian believers. Its present pastor is Rev. M. Hitomi, an able, aggressive leader in matters ecclesiastical, practical and spiritual.

## HYOGO BUKWAI.

The local conference of *Kumiai* churches centering in Kobe, held its semi-annual session with the Kobe First Church, Oct. 16. Eight churches and preaching-places were regularly represented and two or three others heard from. Rev. T. Hara, of Akashi, was chosen moderator. Reports from all directions tell much the same story, few baptisms—less than 20 in the whole circle during the past six months—continued indifference, no active hostility and a slight gain recently in the fervor and faithfulness of believers. On the whole the outlook seems not discouraging, and yet not bright with promise.

## PERSONAL ITEMS.

Before this appears in print the American Board missionaries will probably have welcomed to Japan for a second term of service, Rev. G. M. Rowland and family, formerly of Tottori, and for her first attack upon the language and the people, Miss Pauline Swartz, from Chicago. Mr. Rowland's future location is still undetermined. Miss Swartz will go at least for the present to Kobe College.

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The members of this mission who passed their summer vacation on Mt. Hiei made a careful study of Job under the leadership of Mr. Cary and later put their studies to a practical test during a fortnight of rainy weather and the severest typhoon known on the mountain for forty years. Others of the Mission profited much by attendance upon the Conventions held in Arima, Karui-zawa and Kobe.

Miss Colby has been suddenly called to America for health reasons. We can ill spare so valuable a worker in these days of reduced numbers and we hope to see her back a year hence.

Mr. A. A. Davies has left the service of the Mission to its great regret, and taken up teaching work in Nagasaki under the auspices of the Reformed Church Mission.

The financial stress of the Board has obliged the withdrawal of our genial business agent Mr. A. T. Hill, and he with his family left us in August. His work is assigned to two clerical brethren, one in Kobe and one in Kyoto, in addition to their former duties. As though to prepare them for this added burden and give them a crum of comfort amid their new labor of "serving tables," Ripon College and Yale University granted them the past summer the honorary degree of D.D. Thus Mr. Hill's successors, our new business agent and treasurer, are Dr. Atkinson and Dr. Learned.

Owing to their resignation from the Doshisha of all the foreign teachers, and a consequent lessening of their teaching work much more touring is planned for than usual this fall. Dr. Davis will visit Tosa and the Tohoku region, Mr. Cary the the Hokkaido, Dr. Gordon, Tamba and Kyushu and others of the Kyoto station will engage in special work near at hand, Dr. Learned probably teaching a small class of theological students. Mr. Pettee will tour in Hyuga during October. Mr. White who with his family is cosily settled in a Japanese house at Tsuyama is touring in that region, while Mr. Pedley ranges over the Niigata district, and Mr. Allchin with his lantern being wanted all over the country is trying to get there as rapidly as possible.

During the summer Dr. Gordon visited Hiroshima for special preaching services, Rev. T. Osada of Kobe visited Kochi and Rev. D. Ebina also of Kobe, toured in Hyuga baptizing two persons at Obi, where the work recently opened is especially encouraging, and aided the local brethren



to dedicate free of debt a neat little Church building at Takanabe.

Two most excellent Christian women were drowned in the deluge that devastated Fukuchiyama on Aug. 31. Dr. M. L. Gordon of Kyoto who has visited the place on relief work and to whom contributions may be sent, reports that every house in town was flooded. The Christians of Kameoka, Kyoto and other places have sent supplies and two pastors from neighboring cities are still there helping the people.

Rev. S. Tsunajima has been called to the pastorate of Bancho Church in Tokyo, Mr. J. T. Yokoi is settling down to journalistic and other literary work at the capital after two years spent at New Haven, Conn. Rev. I. Abe of Okayama gave a series of effective addresses on the relation of Christianity to various departments and activities of social life, at Takahashi, Bichu. Mr. Ishii and other workers at the Asylum have greatly aided Ensign Clark and Captain Devonshire in their highly successful attempt to open regular warfare—after the Salvation Army pattern—in Okayama.

The Orphanage had its usual hard time financially during August and in consequence is still \$100 in arrears, but all the industries are running once more, and thanks to a timely bunch of gifts from American friends sent through Miss Wimbish of Nagoya and regarded in Okayama as a direct answer to prayer, the worst of the strain is over and the outlook is more cheerful. One workshop was entirely destroyed by the gale of August 18th, and further building is checked by lack of funds, but every body is happy and hopeful. The Asylum band has been re-organized with Mr. T. Mitani as director, one tenor horn, one baritone, one bombardon, one flute and two drums purchased, and "there's music in the air" every afternoon

during practice hours. Eighty-two dollars has already been contributed mostly in one-dollar gifts for this worthy object, and *one hundred more one-dollar subscriptions are needed at once*. As soon as the band is equipped and trained, it will be at the service of churches and schools in all this part of Japan.

On the whole there is a good degree of activity on the part of the Mission and the Kumiai Churches and a fairly bright prospect in all sections for the coming months. That God by His Spirit may use these activities as channels of grace, is the prayer of all the workers.

J. H. P.

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## II.

### HISTORICAL SKETCH OF THE AMERICAN BAPTIST MISSIONARY UNION MISSION IN JAPAN.

Baptist mission work in Japan may be said to date from the arrival of Perry's Expedition in 1853, since one member of the Expedition who is spoken of in the records (Vol. I. p.386) as "one of the marines named Goble, a religious man," joined Perry with the express purpose of seeing Japan as a mission field, and because of what he saw and learned on his visit he returned to America to make especial preparation by study and in other ways for opening Baptist mission work in the land. It was not till April 1st, 1860, however that Rev. Jonathan Goble and his wife reached Japan to begin their chosen work, coming first as representatives of the Baptist Free Mission Society which organization however in a few years handed its work over to the A. B. M. U.

When Mr. Goble returned to Japan he brought with him a Japanese who had been taken to America by Com. Perry. He had been converted, and united with the Baptist church in

Hamilton, New York. He was the first but by no means the last Japanese on whom high hopes were placed, never to be realized, as to his usefulness in Christian work because of his American sojourn.

The first book of the New Testament printed in the Japanese language was the Gospel of Matthew which Mr. Goble translated and published in 1872.

Mr. Goble returned to America in the latter part of 1872 and the Mission was left with no one to carry it on until February, 1873, when Mr. and Mrs. Goble and Dr. and Mrs. Nathan Brown, having been appointed to the Mission by the A. B. M. U., arrived on the field. The Baptist church in Yokohama was organized in March of the same year, and in July the first native convert was baptized and received into the church. Dr. Brown, whom a member of the Royal Geographical Society recently styled "a real GENIUS," came to Japan at an age when most men think their work well nigh done, to take up at the age of 66 a new language and to give himself especially to the work of translation. To few men is it given to make first translations of the Bible into two such diverse languages as the Assamese and the Japanese. Dr. Brown however by his remarkable service in Assam and his translation of the New Testament into Assamese proved his fitness for undertaking similar work in Japan. For same time he worked in connection with the Translators of the Committee's version, but differences of opinion led him finally to carry on his work alone. He completed in August, 1879, some months before the Committee's work was ended.

This work was printed in *kana* only, as well as in the usual style of printing, and thus became very useful to those who were unable to read

the Chinese Character. As regards its value to the general reader, we quote from a recent article in the Tōyō Kiristokyo on the study of the Bible. The writer says that those who understand English should use the Revised Version and that those who read Japanese only should use the New Testament published by the Baptist Mission, referring to Dr. Brown's work. Dr. Brown also did a great deal of work in Hymn writing and translation, as he had done in other countries, the excellence of which is shown by the fact that in the latest editions of Hymn-books in the Assamese language and in the Burmese language, as well as in the Hymn-book which the Baptist Mission in Japan are just now publishing, not a single hymn that Dr. Brown has ever written in either of those languages is omitted. Dr. Brown continued to give himself to literary work largely until his death in 1886, though he by no means neglected evangelistic work, the importance of which he was always ready to emphasize.

In 1874 work was opened in Tokyo by Rev. and Mrs. Arthur, who had arrived a year previous. The first Baptist church in Tokyo was organized by him and a girls' school was begun under the encouragement of Mr. Mori, afterwards Minister to Washington, a work to be taken up and carried on till the present time by Miss Kidder who arrived the next year. Miss Clara A. Sands, now Mrs. Brand, also arrived in 1875 with Miss Kidder and engaged in especial work for women in Yokohama. This work afterwards grew into the Mary L. Colby Home for girls, now under the charge of Miss C. A. Converse. For some years however the Mission received small additions by way of new appointments, while several of those who were sent out were obliged to return on account of health. The A. B.

M. U. felt obliged to give the strength of its support to its Missions in Burma and India at the expense of its work in Japan, so that often Dr. Brown was the only male Missionary of the Mission in Japan. It was not therefore till long after other missions in Japan had become well established in their work that the Board of the A. B. M. U. realized the opportunities in Japan and adopted a policy of more generous support of the Mission.

During the earlier years however the work was planned along lines which have in later years proved to be most wise. In 1878 Rev. Henry Rhees assumed charge of the work in Tokyo which had been several times left without a leader, and an aggressive evangelistic work was begun. He early removed to Kobe however where he still labors successfully, the senior male Missionary in the Mission. At about the same time work was opened in Sendai and Morioka through the efforts of Rev. T. P. Poate, to be carried on later in the former place by the aid of Rev. E. H. Jones. In west Japan Shimonoseki was opened as a station by Mr. Appleton. Thus there was gradually established a chain of stations from the north to the south of the main island, to be supplemented later by work opened in the Hokkaido by Rev. and Mrs. C. H. Carpenter in 1886, a work largely carried on however, on account of the early death of Mr. Carpenter, by Mrs. Carpenter and other workers associated with her. Osaka was the last station to be opened by the A. B. M. U. by the going there of Revs. J. H. Scott and Wm. Wynd. In the Island of Kyushu in the west, the Missionaries of the Southern Baptist Convention have established a promising work which completes the chain of Baptist Missions from Nemuro in the north to Nagasaki in the south-west. At the nine stations

of the A. B. M. U. at present there are laboring 56 Missionaries whose fields are extended by means of out-stations so that the work of one station reaches to the limits of its neighbor, though often in a very inadequate manner. When the Mission shall be strengthened, as it is hoped it will be, this effort will be more fully realized.

From the first the policy of the Mission has been the direct evangelization of the people. The chief and almost only means for many years that has been relied upon has been the preaching of the word. The feeling that in other Missions working in Japan other methods of mission work were especially emphasized led the earlier members of this Mission to give themselves more exclusively to evangelistic work than has been the policy of Baptists in other mission fields. Moreover the fact that the mission was so inadequately manned rendered this course a necessity. Educational work has never been neglected because it was regarded as unnecessary or because it was thought to have no place in mission effort. It has been ever thought to follow evangelization however and not to be a means of evangelization.

With this view of the place of educational work, as properly following evangelization, it is not surprising that in the early history of the Mission very little work of this sort was attempted, while other Missions in Japan were establishing flourishing schools. A small school for the training of those who felt called to preach was opened in Yokohama by Rev. A. A. Bennett very early after his coming to Japan in 1879. It was not regularly organized with a corps of teachers till 1884, and from that time on for several years the press of work did not permit any one to give more than a small portion of his time to the school, and the change



of teachers rendered the work very irregular. Mr. Bennett has been connected with the school from the beginning and much of its success has been due to his faithfulness and patient effort. Rev. J. L. Dearing has been its president since 1894. The lack of educational opportunities for the girls of Japan led to early efforts for them in the line of schools, though the idea of making them Christian Homes for the development of Christian character was more prominent than education in the more limited sense. For some years the school at Tokyo under the charge of Misses Kidder and Whitman was the chief undertaking in this line. In Yokohama a home for girls gradually developed into a well established school in 1889. Soon after similar institutions were established for girls in Sendai, Himeji and Chofu. In these schools there are at present gathered 250 girls.

Education for boys and young men did not receive attention until much later, when in fact it was thought by some to be too late. A trial of one year has however shown that as a preparatory school for the Theological Seminary, as well as for affording the young men of our churches an opportunity for gaining a good education such an institution was necessary and important. In an unambitious way a school was opened in Tokyo in 1896 by Prof. F. W. Clement, assisted by a corps of foreign and Japanese teachers. All the students are practically self-supporting. A much larger school could easily have been built up than at present exists if work could be found for the students. The beginning of this undertaking amid somewhat unfavorable surroundings promises well for the future success of the school. Several other schools of various sorts are carried on in different parts of the Mission but what has been said will suffice to

give an idea of the modest undertaking of the Mission in this direction at present.

The Mission now numbers 24 churches with a membership of 1748. It is the purpose of the Mission to establish as early as possible independent, self-supporting churches which shall be able to carry on the work began by the missionaries. To this end elaborate and expensive church buildings and school plants have been avoided as tending to defer the day of self-support. Organizations and institutions which the Japanese themselves shall early be able to carry on have rather been sought. The Mission stands, as do Baptists elsewhere, for liberty of conscience and upon the Bible as the final authority in faith and practice. It is a cause for gratitude that the members of the Mission are conservative in their theological views and that what are known as liberal views find no place among them. The same may be also said of the preachers and members of the native churches.

The number of men who have been sent to America have been very small, and the sending of men abroad, except to complete their education and to prepare for especial work, is discouraged. As from the beginning, the greater part of the strength of the mission is given to evangelistic work; and this together with the securing a trained native ministry may be said to be the two thoughts of the Mission's work to-day; of course from this would naturally follow the establishment of independent, self-supporting native churches.—J.L.D.

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### III.

## THE MISSION OF THE CHURCH OF CHRIST IN JAPAN.

BY CHAS. E. GARST.

The first missionaries, Mr. George

T. Smith and wife and Mr. Chas. E. Garst and wife reached Japan Oct. 20th, 1883. After a few months stay in Yokohama they went to Akita, Akita Ken, and opened work, having been helped to decide on that location by Mr. T. P. Poate of the Baptist Union, who also helped them to obtain the services of Mr. J. Kudō, as a teacher. Special favors were also received at the hands of the veteran, Mr. Jonathan Goble, and of Mr. A. A. Bennett of the Baptist Union.

In March Mrs. Josephine Smith died at Akita, the first death in the mission. Her death made a deep impression on the community. The first year of work in Akita brought five to the Christ for salvation, and from that time forward, the Lord has been adding to the saved. In 1888 work was opened at Tsurugaoka, Yamagata Ken, and in 1890 a station was opened in Tokyo, which is to be the center of mission operations as being the best site for a school and for a publishing house.

At present these are in Japan eight families and eight young ladies at work, half of whom are connected with a missionary society and half of whom are supported directly by contributions.

It is hoped that the aim to unite Christians of every name, on names used by the Spirit of God, and to bring all to the simple creed, set forth in Holy Writ, that Jesus is the Son of God may be acceptable to the Christians of Japan. An appropriation has been made for two schools one for boys and one for girls, tho' they have not yet been built.

The membership is at present about 320.

Work is carried on in six Ku of Tokyo, in Akita, Yamagata and Miyagi Kens, and there are now nine chapel and school buildings.

As yet there are no self supporting Churches, but there are some workers

who receive no help from abroad.

The question of self-support has been one that has given a good deal of anxious thought. Contributions do not average more than fifty sen per member during the year.

As some have mistaken the aim of the Disciples, it may be proper to state here that they accept the Old and New Testaments as the Word of God. They believe that Jesus is the Messiah, the Son of God.

They are sometimes thought to deny the Spirit of God; this they do not do, but believe all that the Scriptures declare with reference to Him and his gracious work. Another mistake prevails to some extent with reference to Baptism. A new birth, to be "born of the Spirit," is considered of essential importance. Baptism is honored as an ordinance commended by the King himself; its value to the believer lies in the fact in it, he is "buried with Christ" and obeys a command of his Lord. The Disciples desire to fellowship all Christians so far as they can without rejecting Christ and "the word of his grace." As yet their literature in Japanese is very limited, a few tracts only having been published. It is hoped that ere long the work may be rounded out in all departments.

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#### IV.

#### JAPAN MISSION OF THE REFORMED CHURCH IN THE UNITED STATES.

In the city of Tokyo this Mission has one church under its care—that on Motodaiku Street. For years the people composing this little flock have been kept together under trying circumstances. Their pastor, a godly and otherwise excellent man, on account of increasing age and bodily infirmities, became practically disabled, and finally an assistant, who now bears the burden and heat of the day, was given him. The loca-

tion of the house of worship is far from being a very desirable one. Yet, in spite of difficulties the congregation has done fairly well. Humble and unpretentious as it is, the church's record compares favorably with those of others in the capital—which, unfortunately, at the present time is not very high praise. Dr. and Mrs. Moore having removed to Tokyo from Sendai, the long-agitated project of erecting elsewhere a new church building for the Moto-daiku Street church is soon to be an accomplished fact. New courage has been instilled into the people's hearts, and we hope better days are before them. Though belonging to the Church of Christ in Japan, the congregation has a predilection for Reformed ways. This fact is probably due to the influence of Rev. A. D. Gring, the first Japan missionary of the Reformed Church in the United States.

At Fukushima, a prefectural town about four hours by train from Sendai, a church building was dedicated October 11, 1896. Rev. W. E. Hoy preached the dedicatory sermon. The pastor of the congregation here until quite recently was Rev. H. Wada. This gentleman preferred to labor in some other field, after the dedication. Arrangements were therefore made for an exchange of places with the pastor at Wakamatsu. But the cardinal sin of omitting to consult the wishes of everybody concerned, brought on a complication of church troubles, which have not yet quite yielded to the soothing effect of the lapse of time. After all have "said their say" the difficulty can most likely be adjusted.

Rev. and Mrs. D. B. Schneder and their two children are now in America on a furlough. Both of the missionaries richly deserve a change, which does not always mean a rest. They have worked hard and unselfishly for the conversion of the

Japanese, for whose virtues they had a keen appreciation and upon whose weaknesses they judged charitably. In the Tohoku Gakuin Mr. Schneder taught Systematic Theology and the History of Philosophy. Besides these, like other missionary teachers, he was obliged from time to time to impart instruction on a variety of nondescript subjects. Among Japanese women Mrs. Schneder was held in high regard, and she succeeded in making many warm friends.

In order to assist students in "earning their own way through college," Rev. M. Oshikawa, conducts a so-called Industrial Home. A large proportion of the young men in attendance at the Tokohu Gakuin are inmates of the Home. In spite of all the hard work performed by the students, and a monthly contribution of *yen* 100 out of the school treasury, it has been impossible for the management to make ends meet, and the Home has run behind not a little financially. At this juncture Rev. S. S. Snyder has undertaken to give the craft much needed assistance. His plans are not yet fully matured, but we believe that his practical genius, if given a fair chance, will succeed in helping to keep things afloat.

At the Miyagi Girls' School the commotion which finally resulted in the expulsion of ten pupils has subsided and quiet seems to prevail. The loss in numbers sustained through this compulsory withdrawal of so many students at one time, has been partially compensated for by the admission of new pupils.—H.K.M.

#### NOTES.

IT has been proposed by the friends of the late Mrs. Lang to build a memorial ward for women's and children's diseases in the Akasaka Hospital, Tokyo.



At present the Shintoists are estimated at 2,797,020.

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The Salvation Army in Japan is about to take up Gospel work among discharged convicts.

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There are now ninety-one political, religious, and literary periodicals published in Tokyo alone.

\* \* \* \*

Japan has 2,570 miles of railroad in operation. The Government has authorized the construction of 1,716 miles additional.

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In the Mitsui Bank, of Osaka, the book-keepers are all women. The fair sex is also pretty well represented in some of the Government offices.

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The Y. M. C. A. of Tokyo has on its roll the names of 347 members, active and associate. 186 young men attend the Association's night school.

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For the purpose of promoting self-support, the Salvation Army in Japan has organized a mercantile and commercial department. The Army now claims an enrollment of 500 members.

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In Kyoto a *Dai Butsu* (large image of Buddha), eight feet in height, is to be constructed out of trophies taken in the late war with China. The cost of the idol will be about \$300,000.

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There are fifteen publications in Japan devoted to the interests of women. Of these three are Christian. It is said that the late war with China has given a great impetus to female education in Japan.

Prof. K. Kumagai, of the Tohoku Gakuin, Sendai, seems to be recovering from serious complications of consumption. He is under treatment in the celebrated hospital conducted by Dr. Kitazato.

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In Tokyo the Buddhists have an asylum for orphaned children. The late Abbot Fukuta founded the institution under the patronage of ladies of rank. Some fifty children are at present cared for in this asylum.

\* \* \* \*

A project is on foot for establishing in Tokyo what is to be known as the Imperial Library. It is to include several other libraries already in existence, and will, it is supposed, require five years' time for its realization.

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Mr. Chokkan Sakamoto is trying to establish a Christian community in Hokkaido [Yezo]. The project includes the leasing of some 4,600 acres of land in the Kitami district, upon which it is hoped over a hundred families will settle.

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The "Gospel News" of Tokyo maintains that Masamune Date, the famous feudal prince of Sendai, who flourished A.D. 1567-1636, was an earnest Roman Catholic. That he was a Christian, it says, the writings of Mr. Tsukahara show.

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According to the *Sekai no Nippon*, the Emperor of Japan is a man of progressive ideas and great devotion to duty. He dislikes to have the Imperial Household dragged into political and religious discussions in the interest of party or creed.

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According to the figures of the Home Department of the Depart-

ment in the three prefectures of Miyagi, Iwate and Awomori, 21,909 persons lost their lives, and 4,798 were injured, 755 buildings were destroyed, and 8,626 were damaged.

\* \* \* \*

On October 7th, 1896, the annual meeting of the Shinzei *Chukwai* (Classis or Presbytery) of the Church of Christ in Japan was held. The statistics for the year just closed are as follows: Total membership, 658, a net gain of 31; baptisms, 39, contributions for all purposes, *yen* 399.093—a falling off of *yen* 17.519.

\* \* \* \*

Some attention is being given to the education of factory-girls in Japan. In order to counteract a certain evil prevailing among them, the Educational Society of Kyoto has urged the factory owners in the neighborhood not to employ girls who have not yet completed their primary school studies.

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Up to the present time the Board of Missions of the Church of Christ in Japan has received contributions averaging about *yen* 125 (\$63.00) per month. Work is now being carried on in thirteen places, including Formosa. It is earnestly desired that the monthly income of the Board may reach *yen* 200.

\* \* \* \*

Mr. Sakugaku Maruyama and a number of friends have organized the Japan Society for Ethical Culture. The new association aims at fostering both public and private morality on the basis of Shintoistic teachings. Temperance and the instruction of discharged prisoners are among the features on its program.

\* \* \* \*

For the last ecclesiastical year the statistics of the *Kumiai* (Congrega-

tionalist) churches are as follows: churches, 103; ministers and evangelists, 113; present membership 9,863; additions, 580; losses, 1,858; Sunday-schools, 137; Sunday-school scholars, 4,302; contributions for all purposes, *yen* 18,451.47; value of property, *yen* 76,331.67.

\* \* \* \*

On October 6th, 1896, the First Tokyo *Chukwai* (Classis or Presbytery) held its annual meeting. Under the jurisdiction of this body there are now 20 churches, of which six have an enrolled membership of 200. The total membership numbers 3,815. During the first half of this year there were 141 baptisms. For all purposes, *yen* 2,491.288 was contributed.

\* \* \* \*

In the opinion of the *Fukuin Shimpō* ("Gospel News") more cordial relations between native Christians and the foreign missionaries are growing up. "We ought to recognize," concludes the writer, "the kindness of our brethren in foreign lands in sending us so many missionaries and so much money, and we must co-operate with them as much as possible."

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In various parts of Japan extensive preparations seem to be marking to assist the temperance work for which Miss Parrish has been sent. We gladly set apart in this issue unusually large space for the W. C. T. U. It will be helpful to all to have this earnest apostle of temperance in the midst of us. No doubt her presence and work will stimulate us along other lines of Christian work also.

\* \* \* \*

The Japanese public rejoices in the notification issued recently by the Home Minister that in the future

no newspapers will be suspended and no meetings dispersed. This new manifestation of the growing spirit of freedom reveals to us the extent to which western ideas have shaped the mind of new Japan. Now let no hot-blooded politician or indiscreet writer abuse this privilege. Wisdom is more than freedom in these relations.

\* \* \* \*

If nothing else can keep the missionary humble, the extreme spirit of criticism evinced by his enemies of his own race in the Far East ought to instil into him an abiding sense of what a tremendous fraud he is. We recently heard some spicy remarks on the missionaries in Japan. What a pity that we are such consummate rascals!

\* \* \* \*

There is a phase of missionary life of which the world knows very little. Reference is here had to the important work the mothers are performing in missionary families in the education of their children. Good, faithful work it is in the name of Christ; for these children are just as precious to our Lord as "the little ones" of the mission fields. Mothers, keep on. Your husbands dealing with the natives reap no richer reward than you.

\* \* \* \*

A great deal is being written these days on the leading characteristics of the Japanese. The judgments expressed vary with the individual predilection of the writers. That we have here a people worthy of philosophical study will be at once admitted by all. However, let us not lose sight of the deep psychological law that human nature is about the same all the world over. To the Christian worker sin is sin, no matter among what people he may be working, whether at home or abroad.

A number of changes in the personnel of the army have been made by the new Minister of State for War. The appointee to the Governor-generalship of Formosa is Lieutenant-General Nogi, who not very long ago took command of the Second Division of the Army with headquarters at Sendai. We are sorry to see General Nogi leave. His unassuming demeanor and admirable moral qualities have won for him an enviable name.

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What effect the appointment of Marquis Hachisuka as Minister of State for Education will have it is of course impossible to forecast. Marquis Saionji, the holder of the portfolio of Education in the Ito Cabinet, was a man of liberal and progressive ideas, and favored the education of women. There is some apprehension lest the new Minister's policy may prove less liberal than that of his immediate predecessor.

\* \* \* \*

Mr. Bungo Morita, one of the best sculptors in the country and a Christian, exhibited a specimen of his work at the Columbian Exposition at Chicago,—a statue representing Satan tempting an innocent child. A picture of this statue appeared in a recent number of *Sekai no Nippon* ("Cosmopolitan Japan"), and the Imperial Household purchased sixty copies. Mr. Morita's chisel is now at work on another subject—Eve eating of the forbidden fruit.

\* \* \* \*

A new paper has been added to the growing Christian periodical literature of Japan. Rev. J. H. Pette, who has proved himself a staunch friend of the Okayama Orphan Asylum, has sent us the first number of the *Asylum Record*, which he proposes to issue bi-monthly. Besides numerous items



of general interest to friends of the the orphans, this first number contains a biographical sketch and portrait of the late Mr. K. Watanabe, once one of the Asylum's stand-bys.

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In Sendai among the resident foreigners a Ladies' Missionary Conference is maintained. Meetings are held periodically, and are usually of an instructive and enjoyable character. The Conference held a meeting on the 3rd instant. At the afternoon session Miss Annie S. Buzzell read a paper on Work for Children. Gentlemen, as is customary, were invited to attend the evening session, which very properly began with refreshments. "How to Teach the Japanese the Value of Time" was the question up for discussion. Mrs. H. S. Jefferys, of the American Episcopal Church, acted the part of hostess on this occasion.

\* \* \* \*

Okayama prefecture has the smallest proportion of youthful criminals. The fact is accounted for according to the *Fukuku Shimpo* ("Gospel News,") by the beneficial influence of the Okayama Orphan Asylum. The same paper states that the majority of convicts in the country are adherents of the Shin sect of Buddhist. This is supposed to be due to the fact that the Shin is the most numerous sect in Japan. To the wholesome predominant influence of this creed are attributed the comparatively few cases of abortion in Hiroshima, and the few homicides in Niigata prefecture.

\* \* \* \*

Reference has several times been made in this magazine to the Religion of the Heavenly Reason, which has made phenomenal progress in Japan during recent years. It is a form of superstition that seems to have appealed strongly to the uneducated classes. In order to

counteract if possible, the ill repute into which this system has fallen, the priests are trying to raise \$75,000 towards establishing a seminary. A Buddhist paper raises the question: How can learning and the propagation of the Religion of the Heavenly Reason go hand-in-hand, when the very existence of this superstition depends upon ignorance?

\* \* \* \*

Here is a case of how "others see us." Mr. Otsuka, of the orphanage at Oji, writing to the editor of the "Woman's Magazine," among other things, has this wonderful information to communicate concerning the United States of America. "We need not be surprised at the lack of new ideas on educational matters and the corruption of the churches." Evidently Mr. Otsuka doesn't see things as many others of his nationality do. Numbers of young Japanese are only too glad by hook or crook to get to America for the purpose of completing their education or fitting themselves better for Christian work in their own country.

\* \* \* \*

In Japan, as in other countries where people of different races come in contact with each other, there are a considerable number of Eurasian children. Inquiries have been made concerning such children in one of the primary schools in Kobe with the following results: Their school-age averages a little more than that of full-blooded Japanese children. Formerly they were subject to the contempt of other children who called them *ainoko* ("half-breeds"), but this opprobrium no more exists. Music and reading are favorite branches with them, but they are excelled by other children in arithmetic, history, writing, &c.

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In our last issue reference was made to the social gathering of Bud-

dhists Shintoists, Christians and others which was held September 26th, at the villa of Viscount Matsudaira in Tokyo. One of the Japanese Christian papers sees in this event an indication of the prominent position Christianity has won for itself in Japan, being in fact recognized as on an equal footing with the other religions existing in the country. *Bukkyo*, the chief Buddhist periodical, in a late issue published a well executed picture of the men who were present at the gathering. It also said that while the doctrines of Christianity were pernicious, its methods of propaganda were worthy of study.

\* \* \* \*

The Hon. Taizo Miyoshi, Presiding Judge of the Supreme Court, and a member of the Bancho Church in Tokyo, has recently resigned his seat on the bench. Judge Miyoshi, in true Japanese style, urged his own incompetency as the reason for resigning. Some time ago Judge Besho refused to comply with an order of the Minister of State for Justice removing him to another district. He was then handed over to a Disciplinary Court consisting of the Supreme Court Judges. A majority acquitted the accused, but Judge Miyoshi dissented maintaining that the case properly belonged to the Executive rather than to the Judiciary Department, and that the trial was out of order. The Presiding Judge holds himself responsible for in what he regards as irregular on the part of his associates.

\* \* \* \*

One of the most difficult problems to be solved by the Young Church of Japan is the matter of self-support. It sometimes appears to us that on our present basis of work we are impeding rather than helping the development of true self-help. Do we not use too much money? One

hundred years ago thirteen men and women, in a certain place in the U. S., determined to build a church. Help they had none. They erected a large stone edifice with their own willing hands, for all had a mind to work. It took them three years to accomplish their noble purpose. As we looked upon this substantial building and heard its remarkable history, the thought came to us, Why cannot the Japanese Christians go and do likewise? The solution of the question of self-support will involve a long struggle, a severe struggle, in the spirit of rigid self-denial and sacrifice.

\* \* \* \*

The *Yokohama Bunsha*, printers for *The Japan Evangelist*, deserve commendation for the integrity with which they perform their work. During our recent visit to America, we were frequently asked whether this magazine was really printed in Japan. A well-known publishing House of New York sent us a letter asking who did our printing. We are glad to say that the genial manager, Mr. H. Muraoka, is an earnest Christian, as are also several other members of the firm. They print hundreds of thousands of copies of Japanese and Chinese Bibles. They do a great deal of work for the various Missions operating in Japan, and also for the Korean Missionaries, a Korean Dictionary going through the press now. This enterprising firm has of late enlarged its plant, and it is a pleasure to see all their recent improvements. The new engine sings a merry song of labor. Here, in the press, we find a powerful ally of Christianity—the Christian publishing center of Japan.

\* \* \* \*

The *Kodo Kwai* is an association for fostering morality among the people. Hon. Shigeki Nishimura is its president. In a lecture recently delivered in Sendai before a large

number of prominent and influential citizens, Mr. Nishimura declared that he always held three convictions: First, A nation, as Mencius taught, will be prosperous, if the ruler succeeds in securing wise and good ministers; second, The greatest happiness of the greatest number must be the highest object of pursuit; third, It is men's duty to strive for the realization of the ideal. In consequence of the China-Japan war luxury has come into the country. Now luxury makes a nation effeminate, and thus unable to maintain itself in the struggle for existence. The only remedy lies, he thinks, in emphasizing the supreme importance of morality. Mr. Nishimura is not a professing Christian, though there are indications that his thinking has been influenced by Christianity. It is sincerely to be hoped that he will in time see that the best and most stable basis for ethical culture is the Gospel of Jesus Christ.

\* \* \* \*

Sendai is an educational centre of considerable importance. A great many young persons pursue their studies here. The Christian students in the Government college maintain an organization called *Chui-ai no Tomo*, which has for its object the mutual edification of its members and the spread of the Gospel among non-Christian students. Once a year this "Club" holds a series of special meetings for the benefit of the student population. Such meetings were held at a public hall on October 31 and November 1. Rev. Mr. Matsumura, of the Tokyo Y. M. C. A., Rev. Mr. Ishizaka, pastor of the Sendai Methodist church, and Rev. M. Oshikawa, president of the Tohoku Gakuin, delivered addresses. These annual efforts no doubt do good, but as compared with what is needed in the way of systematic and regular work for the evangelization

of the large student fraternity, they are but a drop in the bucket. There is much room in this north-eastern metropolis for vigorous and intelligently directed work on a large scale, not only for students, but also for soldiers, patients in hospitals, prisoners, social out casts, &c. We hope the time is not far distant when the resident missionaries, who show a commendable spirit of comity toward each other, will find it in their power to combine for the purpose of effecting this consummation devoutly to be wished."

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COUNT OKUMA.

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## COUNT SHIGENOBU OKUMA.

By C. NAKAMURA.

IF our readers were to ask me who is the greatest of our statesmen that has gained a prominent position without any assistance of the clan-spirit, of which most of them take advantage, I would assure them that Count Okuma is the person. I have a certain feeling of honour in introducing to our readers this able statesman, who is now Minister of State for Foreign Affairs in the Matsukata Cabinet.

He was born at Saga, in the province of Hizen, in the ninth year of Tempo (1839). His father was one of the guardians of the Nagasaki Fort, and died when this illustrious statesman was a mere child of nine years. His mother was a wise and strict woman, who made her son enjoy every freedom in his study and enterprise, but never suffered him to

fall into any immoral conduct. That the son was very obedient toward his loving mother may be shown from the following anecdote. When Hachitarō, for this was his name, was a boy in a certain school maintained by his clan, he tried very hard to write the Chinese words better than a certain one of his classmates who was a good hand in writing. But all his ardent task ended in failures. Thus, being greatly disappointed, he determined never to write again, in spite of any necessity for it that might arise. When he was at Nagasaki, studying English and other branches of science under the instruction of Dr. Verbeck, his mother sent a letter, telling him that she was very uneasy because he always wrote his letters to her, not by his own hand, but by his friend's. Now, the son was very much perplexed about the letter, but his obduracy was at last conquered by his obedient disposition.

While this young man was staying at this sea-port, he became acquainted with Western thoughts and institutions, thus preparing himself for his later career. It was also at this time that his capacity for the management of finances was evoked. His clan officials accepted his proposition of establishing a large firm at the port, and employed him for the business. And he tried to gain as much business knowledge as he could, for he had every opportunity of coming into contact with merchants. Several of his friends were supported by him, while he was there. But of course he could not do



this by his own resources only, and his kind mother, having been informed of this, assisted her son in his finances by the culture of silkworms.

In the first year of Keiō (1865), he and his friends left the port for Osaka to see Keiki Hitotsubashi, the last Shogun, and advised him to retire from his regency, so that the administration might be returned to the Emperor. But they failed in this and were imprisoned for about two years, during which our subject devoted himself to reading. After he was discharged he again proceeded to Nagasaki, and met a good opportunity of proceeding to the West. But his ambition was rather directed to home affairs which were in a state of chaos, and thus he declined the offering by a kinsman.

For the first time, he was appointed an official of the Nagasaki Administrative Bureau, of the Meiji Government, for foreign affairs, when he was twenty seven years old. The international affairs were so delicate and complex that his later great capacity for foreign affairs is owing a great deal to his services at this time. He was soon removed to the Foreign Bureau at Kyoto. It was in this office that his ability was recognized by Kido, Okubo, and other higher functionaries. He distinguished himself by opening negotiations with the British Minister Parks, to reject any foreign interference about the prohibition of Christianity in Japan.

At its commencement, the Meiji Government was greatly perplexed with the management of forged money, and foreign ministers pressed them for the improvement of the monetary system. The Government appointed him Vice-Minister of the Treasury, to make him manage the matter. Then he was removed to the Tayū, which corresponds to the present Vice-Minister, when the

Financial Department was established in the Government, in the third year of Meiji (1870).

The two great works which were carried out by him were the establishment of the Osaka Mint and the construction of the Yokohama-Tokyo Railway. Many of his colleagues opposed the construction, but he, uniting with Mr. Ito (now Marquis), effected the enterprise. And the Osaka Mint was also successfully established by him.

Thus Mr. Okuma, having shown his political ability, was enrolled in the Cabinet, which consisted of four Sangi (Councilor) and Premier. The Premier being Sanemitsu Sanjō, his colleagues were the elder Saigo, Kido, and Itagaki. And the formation of the Cabinet was effected in the fourth year of Meiji (1871). At the end of this year, Kido, Okubo, and others proceeded to Europe, leaving Sanjō, Saigo, Itagaki, and him in the Cabinet. Saigo and Itagaki were not yet acquainted fully with the general run of affairs, while Sanjō occupied the position of Premier on account of his high birth. Thus our able statesman was left to what he would choose to do. Under his administration, the privilege of the *samurai* to wear swords was abolished, the Conscription Regulation, by which all the people were bound to be soldiers, was issued, and the Lunar Calendar was replaced by the Solar.

In those times the national Treasury was in a straitened condition, while the Formosan expedition by the younger Saigo (now Marquis) and the civil war of the elder Saigo needed many funds. One of the eminent statesmen at the time of the Restoration tells us that Mr. Okuma, being perplexed with the financial condition, consulted the Minister of the Right, Iwakura, to ask the assistance of \$80,000 from the Emperor's Treasury, and was rejected

by the Minister on the ground that much might be saved by economizing and lessening their own expenses and emoluments. Mr. Okuma, who was very intrepid, could not insist on his opinion, for it had a delicate relation with the revered and beloved Imperial Household, and postponed it finally. Then he, with the assistance of the late Okubo, made a decided reformation in the official circles of the times, and succeeded in economizing much for the Treasury. No sooner was this difficulty over than the civil war, which was very expensive on the part of the Government, broke out. But his wise policy made him able to manage this another difficulty. After the civil war was concluded, he was promoted in rank and rewarded by the first class decoration. Moreover, the Emperor favoured him by a visit to his residence.

Thus Mr. Okuma had grown in his power and influence, day by day. And he did not hesitate in taking the advantage of his influence, for it was at this time that he presented a memorial to the Emperor, in which he urged the necessity of summoning a Diet in the sixteenth year of Meiji (1883) and of breaking the clan government, by enrolling certain able persons of the Opposition (whose principle had been individualism) into the Cabinet and its Government. (It is said that this memorial was written by Mr. Fukuzawa). This memorial exasperated other members of the Cabinet and the Government, for they were of the clan spirit. And it finally resulted in the resignation of him and his followers and in the promulgation of an Imperial Edict, in which the session of the Imperial Diet in the twenty third year of Meiji (1890) was promised.

This misstep of this statesman, however, could not hold back his restless and ambitious spirit. He saw that the Opposition party, led by

Mr. Itagaki, the ex-Minister for Home Affairs, was too rash in their movements, by which they intended to oppose the Government almost indiscriminately. This led him to the formation of a new party with the title of Kaishinto, or the Progressive Party, on the 16th of March, 1882. Three years after he and several others abandoned the party, for some reason or other. But this was only nominal, for he has been the oracle of the party ever since.

Another memorable work after his resignation was the establishment of the Waseda Semmon Gakko (a college which consists of three departments,—law, politics and literature). This enterprise of course has been of great efficiency for the extension of his party.

Our statesman had thus spent his comparatively leisure time for some four or five years. But the nation that was in the process of reformation and taking gigantic strides could not allow this able politician to enjoy leisure for so long a time. Count Inouye's failure in Treaty Revision resulted in the resignation of his post as the Minister for Foreign Affairs. Count Kuroda who was the Premier at this time invited and enrolled Count Okuma (he had been promoted to this rank in the twentieth year) in his Cabinet and made him the Minister for Foreign Affairs, in order that he might continue the difficult task of Revision.

The renewed task of the Revision was successfully carried out by the new Minister and new treaties were made with the United States, Germany and Russia. But the *Times'* instalment of those articles of the new treaty informed the people that the Minister conceded too much to the Western Powers. Especially did the employment of foreign judges in the courts of justice become the object of the united opposition of the other members of the Cabinet and

the Government, and of the majority of the people. But the Minister and the Premier boldly rejected all this opposition.

At this juncture, Count Yamagata returned from his trip to the West, and, seeing this commotion, advised the Premier and the Minister to postpone the difficult task for a time. The latter two, who had rejected all the objections of the other members of the Cabinet and of the people, were finally softened by his kind advice, and the Cabinet resolved to postpone the Revision, on the 18th of October, 1889.

It was on this day that Count Okuma was wounded by a ruffian, Kishima Tsuneki by name, when he was on the way home from his office. If the resolution had been made public a few hours sooner, this illustrious Minister could, perhaps, have escaped from this evil! But it was in this sad accident that his loving mother's character revealed its excellence. When the mother was informed of her son's injury, she was never astonished nor lost her presence of mind; but told her maids that she possessed perfect peace, in spite of the accident, for she had been praying for her son's success and safety. Of course this mother did not believe in God, our heavenly Father, but we Christians may admire her perfect confidence in what she believed. What a pathetic sight did the people of Tokyo witness, when the one-legged son, limping on his artificial leg and a crutch, escorted his beloved mother's body to the grave, with a dispirited heart and drooping manner, when she entered the eternal rest!

The Kuroda Cabinet collapsed with this accident and Count Okuma was appointed one of the members of the Privy Council. His new treaty was far better than the preceding one, notwithstanding the commotion raised against him. Now the nation

has succeeded in this greatest work, but they can never forget that this one-legged statesman rightly participates in the success.

After his resignation, he was again appointed the leader of the Progressive Party. Toward this time, the establishment of the Imperial Diet had driven this party and the Liberalists into an alliance. It must have been a formidable enemy to the Cabinet, when the leaders of these two parties, Counts Okuma and Itagaki, met together and discussed about their movements against the Government. This meeting, however, deprived the former of his membership of the Privy Council.

Since the Chino-Japanese War, the Liberal Party, thinking that they could unite with the Ito Cabinet in post-bellum movements, separated from the Progressive Party and assisted it. As the reward, Count Itagaki, their leader, entered the Cabinet and assumed the portfolio of Minister of State for Home Affairs. And the Progressive Party, being deserted by the Liberal, has enrolled all other petty parties and associations of the Diet which have similar opinion against the Ito Cabinet, Count Okuma being their oracle.

As I have mentioned in the last number of this magazine, the Ito Cabinet collapsed in connection with the post-bellum movement. This has given a good opportunity for Count Okuma to try his ability for the management of foreign affairs, for the Matsukata Cabinet has respectfully given him the portfolio of Minister of State for Foreign Affairs. He who had shown his capacity and talents as a diplomat at the time of the Restoration, and especially in his negotiations with the British Minister Parks, is now expected by the people to be a Disraeli of Japan.

Some of our eminent statesmen are very much depraved in their



private conduct. This is indeed a great defect of the Empire, and we believe that Buddhism, which now keeps its life merely by force of conventionalism, can not cure this defect which needs the new life of the "foreign religion." But Count Okuma, with the present Premier, is very good in his daily habit and conduct. And no one can deny that he owes much, in this respect, to his deceased mother who was very strict in managing and educating her beloved son.

Besides his political knowledge, he has a pretty large stock of religious and historical information. Some of his critics say that he can equal, in historical knowledge, even some of the best specialists. As to his religious knowledge, we may say that he gained a great deal of it when he studied the history of Christianity, at the time when he opened negotiations with Parks.

While he was in the Opposition, he became known by the people as an able critic of politics, and even of economics and education, and now we have to watch whether he will be a good Minister as well as a critic.

#### KIKUMOYO CHIYO NO KIKAN.

A STORY BY ENCHO (A FAMOUS  
STORY-TELLER.)

Translated by the Rev. K. Y. FUJII.

(Continued.)

AT his command all the servants in the house came to keep an eye on him. But Gonroku was calm and resolute as ever, and, sitting down on the front of the verandah, looked into the face of Sakuzaemon, his master.

GONROKU: "Master, I really feel very sorry for you."

SAKUZAEMON: "What? This fellow is really mad. Do you know what 'sorry' means? If you do, why did you break those twenty

valuable plates, knowing, as you do, how they have been handed down in this family from generation to generation? I cannot excuse you, even if you are really mad."

GONROKU: "I am not mad. I broke the plates fully expecting, to die by your hand. Master, I was born in Gyoda, Oshi district, in the province of Musashi. Having lost my parents when a boy, I was brought to this part of the country by a person whom I no longer remember, and since have had no fixed home. Five years ago I came into your employ, and have been treated kindly, receiving good pay. You have been a good master, but I found that these twenty plates were the bank of this family. Don't be so angry, please. I won't run away from you. I am quite ready to die by your hand. Now, Master, what were the plates made of? Were they not made of earth? If so, I think it was altogether too foolish for your ancestor to leave instructions that if anybody broke one of the plates he was to lose a finger."

SAKUZAEMON: "Keep still. How dare you revile our ancestor? I cannot let you be so insolent. It's all the same to me."

GONROKU: "I am quite ready to die. Were that not the case, you two could never hurt me, for I have great strength in my arms. I am only a huller of your rice, and an ignorant man, but I heard our Shinto priest say in a sermon that man is the most valuable being under heaven. Our Emperor and the Shogun, who govern the whole nation, and the Lords of our provinces are, I think, no more than men, and they administer justice throughout the country. But I have never yet heard of a plate governing a nation. All utensils and implements I believe, have been invented and made by man. It is the man also that fills up swamps, levels mountains and



hills, builds bridges over rivers, and cultivates fields so as to raise grain and other produce, in order that you and I may live. But you say your ancestor left instructions that if one of these priceless human beings should break one of those earthen plates, he or she must lose a finger, and you carry out the wicked instructions. I do not say that you yourself are bad, but you are really too scrupulous. I think you are honest, but in danger of becoming foolish. Don't get angry, please, but listen. Since you observe the instructions handed down by your ancestors, people, not only in this village, but in the whole neighbourhood, say that Higashiyama, is very wealthy, but also cruel and wicked, for he cuts off a finger from any one who happens to break one of the valuable plates in his possession. How did this bad reputation arise? Nothing else is responsible for it than your ancestor's instructions. As your servant, I feel unhappy when people say you are an unjust and wicked man. There are some who run the risk of losing their fingers in order to save themselves from starvation or sickness by undertaking to care for your plates, because you offer such high wages. In the course of time they accidentally break a plate and are made cripples by you. Is not that pitiful? I have been thinking for some time that as long as the plates remain this injustice will continue. The only way to put a stop to it is to destroy all the plates. Chiyo here became your servant in order to save her mother's life, and ran the risk of losing her finger, because there was no other way of raising money. Hearing this, I felt awfully sorry for her misfortune. I therefore broke the whole twenty at once rather than have twenty persons break each one at a time, and made up my mind to sacrifice my life in order to destroy the root of

so much misfortune. These plates are but made of earth. Even gold and silver are made into currency by man, and there is nothing more precious than man himself. The Government executes a man when he kills another, but even so, provision is made for pardon in special cases. That is because, I suppose, human life is so valuable. It would be wrong and cruel to kill a man for the sake of an earthen plate. I heard that your ancestor got his name from the Higashiyama Shogun Yoshimasa and so regarded it as a very honorable name. But if people say that Higashiyama is an unjust and a wicked person because he holds a human being as of no more value than an earthen plate, is not the name of Higashiyama Shogun Yoshimasa itself disgraced? If so, I think you are not doing the right thing by your old master. Believing it to be the only way to put a stop to this evil, I broke all the plates, at the risk of my life. Upon listening to the sermon of a Buddhist priest not long ago, I learned a little about the true nature of man and resolved to offer myself up in order to save others from misfortune. So please excuse Chiyo, who has shown rare filial piety, and is thus one of the nation's treasures. She should not be treated as you would treat a clod of earth. Now kill me please. I have no parents and no relatives—no one to mourn for me and I have no reason for being sorry to die."

So saying, he sat on a stone in front of the verandah, and arranged his hair on the back of his neck. Then, putting his hands together, he uttered his last prayer to the Buddha.

Gonroku's actions and words made Sakuzaemon feel like one suddenly awakened from a dream, and the latter, pondering for a while then said:

SAKUZAEMON: "Well done, Gonroku! Please overlook my error. I

am really ashamed of myself. Thank you for breaking the plates. How faithful and truthful you are? From the time of our first ancestor this rule has been in force, and several persons have in consequence lost their fingers. I have'n't the heart to face you. If it had not been for you these plates would have brought lasting disgrace upon my family, and also upon the Higashiyama Shogun, and we should have been regarded as disloyal and unjust to our old master. I am truly grateful to you."

He then bowed himself to the floor, heartily thanking Gonroku, and praising his noble and disinterested conduct in offering his life in the interests of justice and mercy.

Chosuke had been watching the proceedings in silence and deep thought. At last he burst into tears and came to Gonroku's side.

CHOSUKE: "Gonroku, I am really ashamed of myself. How can I kill you? I can live no longer. I haven't the heart to face Chiyo and her mother."

With these words he took up his sword and tried to commit suicide. This greatly surprised Gonroku, who interfered, taking the sword out of his hands, and said:—

GONROKU: "What are you about?"

CHOSUKE: "I am so ashamed to say it, but really I am the one who broke the plate."

SAKUZAEMON: "What?"

CHOSUKE: "A little while ago Gonroku hinted at me, and I was greatly abashed, but thinking no one knew the truth, I pretended to be innocent. Honestly now, I fell in love with Chiyo, and asked her to marry me, but she refused. I was so much offended that I determined to take revenge on her by cutting her face so that she might not be able to marry anyone else. In order to carry this into effect, I broke the plate and laid the blame on Chiyo. What a detestable fellow I am!

Gonroku knew all about the matter, but he took everything upon himself and offered himself up for the good of others. My obstinate heart was softened by his conduct. Conscious of my meanness I despised myself, and resolved to die in order to atone for my sin."

SAKUZAEMON: "Wait a bit."

GONROKU: "If you really mean what you say, I am so glad to hear your words. I care more for your confession than for the wise counsels of the most eminent priest. Now please take off my head."

SAKUZAEMON: "How can I kill you who have been our benefactor? You are very dear to us."

Sakuzaemon took Gonroku by the hand and brought him into the house. He apologized to Chiyo and her mother. Then he brought out one hundred *ryo* of money upon a tray, and offered it to them, entreating them to keep the matter secret. They were honest people and of course they would not take the money.

GONROKU: "I will accept the money in order to carry out a plan that I have formed in my mind. The crops having failed last year, there are many in this neighborhood who are in great distress. Now, I should like to give them relief. Besides this, I would like to have a religious ceremony performed and to give charity to the poor in order to appease the spirits of those who have lost their fingers on account of these plates and have since died."

SAKUZAEMON: "That is really an excellent plan. I will help to defray the expenses."

So the matter was arranged. The ceremony was performed by Buddhist priests who offered their services for the purpose, and a large sum of money was distributed in charity.

As for the plates, they were buried at the foot of Sarayama, and a mound

was raised over them as a memorial. This mound was called *Kosarayama* (Little Mt. Plates).

(*To be continued.*)

## MY RELIGIOUS EXPERIENCES.

By CHOKKWAN SAKAMOTO.

(*Concluded.*)

### *My Experience when My Child became Dangerously Ill.*

ON August 25th, 1894, my little child was attacked with fever, and became very ill during night. The following day was the Sunday, and I had promised to preach in the church that morning. But about the time when I started for church my child's disease suddenly changed to serious dysentery. He fainted and became weaker every day. The doctors tried their best to save him, but there seemed no hope. I lost almost all hope, but I entrusted him into God's care. I believed that God had power even to resurrect the dead and prayed earnestly without wavering. Ah! God be praised, He saved my child who was at death's door, by His merciful hand. I thought then that if it be the will of God that my child live for His sake, He will not take his life away. I prayed God to spare his life, if it pleased Him, that he might live for His sake and righteousness. I spent three weeks in prayer and nursing, taking very little sleep. But the disease did not run an even course. We were like the Israelites fighting against the Amalekites. Just as the Israelites were victorious when Moses lifted his staff, and the enemy were victorious when he dropped it, so with my prayer. When I prayed earnestly, the child seemed to be better, and when I neglected prayer, he became worse.

By my great desire to save my

child I learned the greatness of God's love. "God so loved the world that he gave his only begotten Son." I did not know how to praise or thank God for his great love in giving his only begotten Son to save the sinners. There is no greater love that man can have than that of parents to children. How sorrowful God must be on account of our ignorance and perverseness. I learned many things by nursing my child in his sickness. He was but two years old and did not have any knowledge. This gave us a great difficulty and trouble in taking care of him. What we did for his sickness became a distress to him. Yet we could not tell him what was right and what was wrong, or to do this or not to do that. Our agony and affliction were still greater as we were not acquainted with the art of nursing. From this I thought more of God who cares for us so tenderly and so kindly. We are just like ignorant children in His presence. He loves us so greatly to give His only Son for our sakes, and takes care of us by His kind providence. But how often through our ignorance we disobey Him and give Him pain! What I did to the sick child for his sake, he did not like. I am ashamed of myself when I think that I am just like my sick child in the presence of God's boundless love.

Also in such times we can learn the great power of Satan. The temptations which came to us and the child were numerous and various. We could scarcely escape them. But by the help of God I managed them. The Psalmist said: "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my high tower." Yes, I also know not where to go without God.

# Human's Department.

## CHILDREN'S WORK.

By Miss A. BUZZELL.

JAPAN has often been called "the Paradise of the children," and in many respects, it is truly so named. We know how they are loved, petted and cared for as well as the parents know how and are able to do. Their dirty little faces are usually bright and happy, as they contentedly follow their own sweet wills, or bow to those of the smaller tyrants on their backs. The freedom of all outdoors is theirs, and they enjoy it to the utmost, and we see them playing in the streets in such numbers that at almost any corner we could collect enough for a good-sized Sunday School, at any hour of day or evening, and are led to wonder where the old woman can find a shoe large enough in which to put them all to bed. Wonder, curiosity and amusement are blended as we look at them, as well as infinite pity and a feeling of the great responsibility that rests upon us in their behalf. Pity, because even with all the brightness and joy of their little lives, the sweet teachings of Him who said, "Suffer the children," that which dignifies and sanctifies and glorifies childhood, and constitutes the true happiness of even the least of His little ones is lacking. Responsibility, because this is a work that appeals to the mother-heart of every true Christian woman, and because it is a work that woman, with a motherly heart, can do as none other can do it, a work

that seems peculiarly our own. So I would like to present this subject to you this afternoon, dear sisters, as it appeals to my heart under five heads:—

1. Necessity of this work.
2. Greatness of the work.
3. Difficulties in the work.
4. Methods of work.
5. What the reward?

### 1. NECESSITY OF THE WORK FOR CHILDREN.

"As the twig is bent the tree inclines," and "Men are but boys grown tall," are trite sayings, but so true that they bear repetition. We know that the first word the child hears after its entrance into this strange world begins its training for the future, and is one of the influences that will help to mould its character and destiny. And, as the earlier a support is given to the young tree, the straighter it will grow, so the earlier the truth is implanted in the heart of the child, the stronger, truer manhood will there be developed. Other influences are constantly at work. Evil rests not night nor day, false religions are predominant and their workers many. They seek to control the home, to command the children, to make their influence and that of their doctrines felt most powerfully, from the child's earliest days of understanding. It does often seem true that "the children



of this world are in their generation wiser than the children of light." Shall it be so with us to whom has been committed this priceless trust, or shall we, understanding, fully realizing the necessity of meeting early the growing needs of the growing minds of these little ones, make special effort to supply the need, which is far greater, of the immortal soul, as it opens and develops amid surroundings which do not help it to grow into purity and righteousness and truth? We cannot begin the work too young, when we think that, at best, we can have but a very small per cent of the children's time in which to sow the seed of truth which must supplant the growth of ages of heredity and superstition, as well as the influences of their daily life and teaching, are we not in haste to begin? Indeed, I think it may be a good thing that so many of the children who come to our Sunday Schools must come double for little No. 2 gets a good beginning even though sometimes our patience is sorely tried.

## 2. THE GREATNESS OF THE WORK.

The work is great because of the number of children in Japan, most of them living in homes where the name of Christ has never been heard or named, except it may be, in derision. These children are to be led somewhere. Christ said "Let them come to me." Surely the work is great. Christ, the loving One, is waiting for the little ones. The little ones are waiting for Christ. Shall we be the means of bringing them together? The work is great because of Christ's desire and the children's need.

It is great because of the possibilities it contains for the future. There is no department of the work that has as much hope in it as this. We work for the men who have spent the best years of their life in

the service of sin; for the old women, whose hearts are filled with the superstition of ages; whose minds seem so dark that a thought can hardly penetrate them; to whom the words sin, Saviour, God, love, life and such that are so full of meaning to us, are unintelligible. What hope is there for such ones? Thanks be to God for His mercy, there is hope that His love can penetrate even this darkness, and He can save such ones unto Himself. But at best, they have only a few years left and the majority of them can never get beyond the timid hope that their sins are forgiven and that they may enter Heaven at last. Into the riches of the Christian life they do not enter, the fulness of joy they cannot realize. Then we work for the young people, the women, who, almost as soon as the seed has begun to grow and take root, are sent away to be *yome*,\* and the young men, whose hearts are so full of philosophy and deep thinking that there seems but little room for faith to enter. To be sure, *all* the work is telling for the now and for the future of the Lord's kingdom.

The word that goeth forth out of His mouth cannot return unto Him void, but will accomplish the thing whereunto He hath sent it, and much of the work that seems to us of none effect will yet bear fruit in future ages. But if we can take the young hearts, and before superstition is too deeply rooted, can plant the truth; before philosophical thinking holds entire sway can sow the seeds of faith in God, superstition and idolatry, philosophy and reason and so-called deep thinking can never cast it out. It is there and it must mould that life to a greater or less degree. These children who are learning now "Thou shalt have no other gods before me," and who

\* Bride.

looking at the tree or at the rock, are told how lifeless and helpless are the images cut from them, until they see the folly of it and laugh to themselves, are receiving the truth that is fast undermining the structure of heathenism in Japan today and, as these children grow to manhood and womanhood, the structure must topple and fall, and the temple of God, beautiful and strong, in majesty and power, will rise and stand upon the ruins. The "I believe in God, the Father Almighty, maker of heaven and earth," is a bulwark that nothing can overcome. The child who once gets that truth in his heart, no matter through what experiences he may pass, can never really become an idol worshipper or, what is sadder still, an atheist.

This work is great, the difficulties attending it are great, but the power of God is greater, and the hope for the future grand and inspiring.

### 3. DIFFICULTIES IN THE WORK.

These are not few. There is prejudice in the home, opposition at school, fear of being laughed at by their companions, as well as carelessness and indifference on the part of the children. Then there are frequent interruptions from outside; often our lack of helpers, and on our own part, difficulty in handling the language in a way that is easy and easily comprehended by the children; and again a want of the tact and knowledge that will help us win our way into their hearts. The priests fight us, the school teachers oppose us, the big boys laugh, the children are noisy, the babies cry, and sometimes they will not even come. But there are no difficulties too great for the arm of the Lord to overcome and, in His name, we can say "we will never give up."

### 4. METHODS OF WORK.

Of these, the first to be mentioned

is the Sunday School, whether held on Sunday or some other day, where we gather the children and teach them the Ten Commandments, the Apostles, Creed, the sweet Christian hymns and the story of Jesus and His love. The importance of this meeting cannot be over-estimated, and our whole might and soul and strength should be used during that hour to make an impression on the hearts of the children that will be lasting. All our hearts' love and every winning power we may possess should be exerted to make that hour one that the children will love and to which they will look forward, I believe most strongly in personal magnetism in this work with children. It is one of our strongholds. Even if we cannot speak to them, they will know by our smile whether we love them or not, whether we are working for them because we love to do it, or whether it is an irksome duty through which we are glad to hasten. To be sure, most of the work here must be done through our helpers, and it is often harder to enthruse them than it would be to do the work ourselves, if we could only speak the language.

Sometimes it is hard to get the children to come to the Sunday School, and various methods are used to get them interested. Meetings for teaching knitting are often an attraction which leads the children to become interested, and then they are glad to attend the next meeting as well. One of our workers has such a meeting on Saturday afternoon, and she says, "I try there to make them love me so much that they will want to come *every* Sunday to the Sunday School." The use of the baby organ, as an attraction, giving of cards, papers, prizes, etc., an entertainment on Christmas and such things are devices that are no doubt useful, and discussion upon these points will be

more helpful than anything that I can say. But into this work for the children, I think we should enter with the desire and purpose of leading them to become the Lord's own.

#### 5. WHAT THE REWARD ?

This is beyond my telling. Only the Father knows. We are the seed sowers in the hearts of these little ones. Others are likely to be the ones to reap the harvest, and yet we will not lose our reward. If we can have faith to look forward, I think that in the future we can see the results of the seed-sowing of now.

Indeed, even now we can see the results of the seed-sowing of the

past, as some of our strongest young men, some of our most faithful girls are those who first heard of Christ as they stood bouncing up and down and swinging from side to side the dirty-faced babies on their backs. The hope of the future of Christianity in Japan is in the bright-faced children, the noisy boys and restless girls, who gather in the various meeting places here and there in the cities and villages. If we could only have a Sunday School in every neighborhood, what a force there would be for good and what an impetus for the Lord's work in this land ; what a weapon to hurl at the adversary ; what a mighty power to hasten the coming of our Lord.

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### Mrs. TOSHI KATO, THE PRINCIPAL OF THE DOKURITSU JŌ-GAKKŌ.

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(Translated from the *Fukuin Shimpō*).

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#### 1. BEFORE BAPTISM.

I was baptized in 1884 at Murakami, in the province of Echigo. When I recollect all the circumstances by which I was led to the Truth, I can not but be grateful for the wise providence of God.

In the autumn of 1881, my youngest son fell ill and entered a hospital established by a pious Christian, Rev. Palm. This missionary was busily engaged at this time in preaching the Gospel among his patients, and my son, who received a copy of the Bible in Chinese, sent it over to me, who was living in the town of Itayazawa. This was the first opportunity of my coming in contact with the Holy Scriptures. Although my father's family were believers in Buddhism from ancestral

times yet our faith was but nominal. After the Restoration, we discontinued to be one of the parishioners of the Buddhist temple. But thinking about the inconvenience which should take place in case of funerals and festivals, we became Shintoists. As to my part, I could not be peaceful unless I believed in something. I felt famished for want of spiritual nourishment, and tried hard to find satisfaction in the study of certain Buddhist books. The *Life of Shaka* especially attracted my attention, and I read it through three times with deep interest. After my family had been converted to Shintoism, I read, with great difficulty, the *Kojiki* and other Shinto books. Under such circumstances, the Bible in Chinese was laid before me. It aroused my



Mrs. TOSHI KATO.



curiosity, and I read it carelessly, having no interest in it. It was some time after I went to the hospital to take care of my son myself. One day Rev. Palm was preaching and praying with convalescent patients, and I, being led by curiosity, joined them. Then a Japanese stood among the congregation and spoke thus :

“Those who do not believe in the existence of the soul are of course the exception, but he who has even the remotest idea of its existence, how can he save his soul?”

The words were very plain, and I could not doubt their truth. In fact, I was moved in my inmost soul by these words.

After this strange occurrence, I became deeply interested in the Bible, and the phrase, “Blessed are they who are persecuted for righteousness’ sake : for their’s is the kingdom of God,” deeply impressed itself upon my soul. Toward this time, the Liberal Party was in a brilliant movement, and my son, Katsuya, was enrolled in its membership. After a while he was suspected of political offence, arrested, and confined in the prison at Takata. My son had no other intention than to promote the welfare of the nation. Besides, he rendered certain services which were within his reach through private funds. Alas ! the reward for these disinterested services, was imprisonment ! What a fool was my son to suffer such cruel treatment for his honest work ! But the nation needed, and needs even now, such a fool. And I was an earnest seeker for something which encourages and comforts those who suffer for righteousness’ sake. But now I found the something at last. I believe that neither Buddhism nor Shintoism has this power of which Christianity possesses the fullest measure.

## 2. MY BAPTISM.

Thus I was more and more attracted to the Christian religion. In the meanwhile, we left Niigata for Itayazawa. Our village was an out-of-the-way-place, shut out from almost every communication. And we passed several years in idleness and dullness. The only pleasure which broke the monotonous life was to go to Murakami, where a Christian preacher dwelt. It was in the winter of 1883 when we removed to Murakami, in which we were to live for about one year. At this time, there was a native Christian preacher, Aoyama, by name, who had been an assistant of Rev. Palm’s work. And this preacher was one of those who were led to Christ by Rev. Oshikawa. By this preacher’s kind and earnest guidance, I had gradually become acquainted with Christian truth, and was finally baptized by Rev. Gulick, in the spring of the next year. This missionary is a brother of Rev. Gulick who was murdered by some Southern Islanders. I remember now that there were already several Christian women in Murakami at this early time.

## 3. OUR REMOVAL TO TOKYO.

Thus I was baptized, yet I could not understand the doctrine of the atonement and miracles. The very desire to understand these teachings led me to receive baptism, for I thought the rite is a step to the understanding of them. In the summer of 1884, we removed to Tokyo. We rented a house in the neighbourhood of the Sukiya-bashi Church, which was then located on the Ginza. I attended almost every service of the Church, with the earnest desire of solving my difficulties. It was some time during those days that I attended Rev. Okuno’s sermon with the text, “Behold the Lamb

of God, which taketh away the sin of the world." His eloquent words, his commanding figure, and his irresistible arguments were so fresh and penetrating that I found all my doubts about atonement solved at once. Indeed, this was a mark of my life.

#### 4. THE DENDŌ GAKKŌ.

But I had other kinds of doubts. Miracles and the kingdom of heaven were yet mysteries to me. I could not find the way of distinguishing the miracles of Christ from those miraculous traditions narrated in the Life of Shaka. Afterwards Miss Youngman established the Dendō Gakkō at Tsukiji, with the object of training Japanese women for the work of Bible women. Revs. Wada, Hattori, Ishimoto, etc., had charge of the instruction. I at once applied for admittance and was permitted. I attended the school for three years, when I was prevented by our removal to Ushigome, which was very far from Tsukiji. At the beginning, the member of my class alone was some fifteen or sixteen, but toward 1886, the number was greatly reduced, for some reason or other.

#### 5. THE DOKURITSU JO-GAKKŌ.

My eldest son, Katsuya, came to take charge as the Kauji of the Hokuyetsu Gakkwan in 1887. He returned to Echigo where this school was established. But I remained in Tokyo, for I was engaged at this time in establishing the Dokuritsu Jo-Gakkō with the assistance of the late Mrs. True. Our object was and is to furnish women with means for gaining an independent livelihood and study. And of course not all the pupils were and are expected to become Bible women. With a small school-house and thirteen pupils our work was started. By the next year, we, hoping to extend our work, asked Countess Kabayama and

other ladies of rank for contributions toward our work. Besides, we held concerts to raise funds. All these services realized about *yen* 4,000. With this money, we purchased ground at Tsunohazu, Tokyo, built a new school-house, and removed there. We were also greatly assisted in this by Ladies Okuma, Ito, Oyama, Mori, and others.

It was at this time that I was often advised by some of my patrons to erase the Christian principle from my programme, for then they would make more contributions. But every time I received such advice, I answered that this principle is the very heart and motive of our work. Others would ask why I was so foolish as to engage in such a difficult task, while I am old and have sufficient means for living without any hard work like this. And my answer was, is, and will be, that nothing but my faith in Christ can oblige me for such a task.

#### 6. A TRIP TO AMERICA.

This my trip in the 26th year was only for a very short interval. I meant by this trip a summer trip, which could by no means furnish me with minute observations about Western things. But those things, which came within my narrow limit of observation, are fresh and new to me. The first thing, of which I was deeply impressed, was the strict observance of Sunday. Sailors, who are, at the rest of the week, rough and impolite, become so sober and polite, in the forenoon of the Sunday, that we doubted their identity. Maids of many families are allowed to attend their churches every Sunday afternoon. Another thing which I could not but admire was games practiced on board ship for the sake of pleasure. All the contributions for the actors are, after arrival, sent for certain works of charity.

Mrs. Morris, whose name is known by every one of us, is the special object of my admiration. She visited us several times, and is a patron of my work. She commits herself to charities with an earnestness that approaches enthusiasm, and yet her daily life is wonderfully simple. I spent several weeks with her, and learned useful lessons. America has

of course many other Morrisses who are greater or smaller than Mrs. Morris.

Lastly I would like to mention that any work undertaken for fame or profit, however prosperous it may seem, can never succeed; for I believe the only way to succeed in any work is to trust in God to work in obedience to His will.

## Children's Department.

### A MAIMED WOMAN.

Translated from the *Michi no Shiori*.

UME Ishimoto is a young woman of twenty three years who is now under the kind care of a certain Mr. Tokejiro Yoshino, a Methodist believer at Yokohama. An infirmity like that of this woman's can rarely be found, for all her arms, hands and legs, are utterly useless. What a pity that a fair girl has to lie in bed day and night! Ordinary people can hardly bear such a miserable fate. But she is now a believer in God, whose faith and bearings are

so instructive to her callers that I have been led to write a sketch about her.



It was the seventh year of Meiji (1874), when there lived, at Uyeno-machi, Yokohama, a certain Hanzo Ishimoto who gained a small pittance for his labour at the town office. About this time there was also a poor woman in the neighbourhood of the office, who gained her livelihood by hemming handkerchiefs, taking tender care of a little child of just one year,

whose hands and legs were perfectly useless. Now this town officer was so moved at the sight of her miserable condition that one day he called on her, and enquired into her present situation. This pitiful mother was pleased with his kindness, and told him the following story of her misfortune. "I, having married to a sailor who lived at Motocho, gave birth to this girl. At first we lived on good terms, but my husband gradually became licentious, and I was so unfortunate as to be divorced. An old proverb says that daughters belong to mothers, so I took this poor maimed girl with me. Even with a child of perfect body, difficult is the world to pass. I have often thought about my future prospects, and wished I had not this girl." Thus speaking she fell into anguish and sobbed.

Mr. Ishimoto listened to the pathetic tale with compassion, and finally took both the mother and her maimed girl to his home. After a while he married her by the advice of a friend, and named the girl Ume (plum). The foster-father used every means within his reach for curing the infirmity of the child, but years passed on without producing any good results.

It was in the autumn of the ninth year of the child that her mother, driven by passion, left her benevolent husband and her little daughter, and eloped somewhere with an illegal husband. Mr. Ishimoto was indignant about the perfidious conduct of the woman. But pacified by his motive of fostering the poor girl, his compassion for her, who had such unkind parents, was more and more confirmed.

Thus several years passed when this kind foster-father fell ill with cholera and breathed his last, leaving the maimed girl helpless. She was at this time thirteen years old, and was sent to a relief hospital, maintained by the town-office.

Previous to this, there was a merchant at Odawara who was very prosperous in his business. But he, for some reason or other, lost all his fortune, and came to Yokohama. Here Mr. Yoshino, for this was his name, passed several years of privation, in which his faith in the providence of God was forged. In the twenty-fourth year, he got an inferior position in the town office. One day he was struck with the great number of children who are sent to the relief hospital, and consulted with his friends about the education of these children. But no one would listen to him about such a difficult task. Then he, relying on his own spirit and strength, entered his new life of committing himself to the education of these helpless children. It was the first of July, 1894, that the subject of the sketch was handed over to Mr. Yoshino's care.

For the first time of her life, this maimed girl got the fair opportunity of studying the Gospel, and joining with the rest in daily services. The constant care and overflowing love of Mr. and Mrs. Yoshino gained her heart at last, and she was soon baptized. Since then her faith has developed beautifully; and now earthquakes, of which she was mortally afraid, give her no more sensation than a passing shower.

While she was at the hospital she was always weak, but now she has become healthy under the care of Mr. Yoshino's house. She is very grateful for the grace of God and the kindness of Mr. Yoshino. She never complains about her inconveniences, but is always happy and cheerful. Every movement of hers is attended by Mrs. Yoshino; and this seems to be very tedious for her and her husband. But the girl has rendered such great assistance to them by her prayers that she has become an important and necessary person for their work. When their faith is



threatened by many difficulties, her silent but earnest prayer gives them courage to meet the difficulties.

She of course could not read at first, but the short interval of two years gave her sufficient knowledge to read the Bible. And she has read it through twice already. She is a good hand in writing letters, in shaving children's hair, and in many other handiworks, of which even those with perfect limbs would feel a difficulty. Readers will ask, how a maimed girl can do such things? Why she does these things with her lips and teeth. But how could she be so patient as to train them to such an admirable extent? 'Prayer' would be the best answer; for this is shown by a case in which she succeeded, by her prayer, in making eight nice dolls for the bazaar to help raise church extension funds. She is lying on her bed day and night, and shut out from out-door enjoyments. Her room is just at the top of a precipice, and its window is large, so that she can enjoy beautiful scenery, if she lifts up her head a little. What a beautiful and admirable example of a faithful and peaceful woman of God is the young maimed girl! We give a full-sized picture of a doll she dressed, making all the little garments herself.

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### OBSERVATIONS ON THE SPIRIT OF THE TIMES.

By KANZŌ UCHIMURA.

*"Facit indignatio versum."*

PREFACE.

ALL the nation, from Marquis Hakubun to the Master of the Hakubun-kwan, has been metamorphosed into an "octahedral beauty" (a beauty scattering smiles on all sides indiscriminately); at least, none of them can pretend not to be a

"four-faced" "or one-faced beauty." Hence the necessity of the appearance of such an "octahedral vixen" as I. Her vocation consists in biting, as a cross dog does, every thing at hand, person or party, and in pointing out, with an owl's eye, any filthy thing that lies hidden in darkness. She does not fight with her enemy alone, but dares to challenge her acquaintance or even her friend. She turns away her eyes from "the Aikokusha" (patriots), and pays no heed to the "Sonnō-ka" (loyal-folks). In fact, she is such a disloyal virago as is capable of inciting the "Insult case" (that is, insult toward the Imperial Household).

The words, "England has still a great future," were uttered by an American critic who read Carlyle's "Past and Present" and could not but admire his genius. Carlyle, who attacked and reviled Great Britain is truly great, but the nation who received and obeyed him is still greater. If the nation who obeyed Carlyle has a great future, the nation who possesses the octahedral vixen may well cherish certain hope in regard to their future.

#### 1. SEPARATION OF PUBLIC AND PRIVATE VIRTUE.

Although I am not acquainted with the origin of such a strange gospel as "Being intoxicated, he sleeps on the pillow of a beauty's knee, but being aroused from sleep, takes the reign of state;" yet it seems to be a great teaching which has been believed in by the people for several hundred years. Would my reader ask for an example? Well, he need not go back to the ancient times of the Yengen or the Heiji Era, for he may witness samples of this in the very day of the twenty-ninth year of Meiji.

But pray, I do not mean by the above that the Japanese consent theoretically to such an absurdity. For our statesmen are often warned

in regard to their private conduct, when a writer is constrained to talk about "the righteousness and humanity of Japan;" or members of the Diet often regret the disunion of these two, when they pretend, in the Hall, to be pure in conduct. Thus the people theoretically recognize the true value of private virtue, while they practically permit a depraved statesman to resume his previous position, or never hesitate to receive again those who were formerly rejected by the public as immoral. Indeed, lack of personal virtue does not deprive a man of his social position! How liberal the Japanese are!

Such is not only the actual condition of our statesmen, but of business men and of men of letters. He who earns money, no matter what means he uses, is respected as a great business man. The first Rothschild was a fool in our business circles, who took the Ten Commandments of Moses as his secret of saving money. Ask not whether a business man flatters officials or steals the portions of a military coolie; but he is a hero of our business circles, if he makes a great fortune in a short time, and without any infringement of the articles prescribed by law. Words of admiration are poured forth for this success by newspaper writers. Society has not, after all, such courage and conviction as to condemn such a fellow.

To the people Carlyle who endured poverty and obscurity for the long period of twenty years is not a great literary man. Nor can Scott command their admiration, whose life-aim was to become a 'good man.' Can a writer spell out beautiful and fluent words? That is enough for his greatness. He can well write on any subject in a prostitute-house; nor has his immorality any influence on the sum of the profits of his work. Character is not

worth even a penny in our literary circles.

It follows from the above that the forty millions of our people are all statesmen; for they possess two kinds of virtue, political virtue which goes by the name of national morality, and private virtue which goes by the name of individual morality. These two have no relation, according to the philosophy of the people. He who cherishes a great aim may be excused from his unkind treatment of his friends, or from the coolness of his heart. He says, what business have we with such a mean thing as private morality, who allow ourselves to be great statesmen?

This is truly a wonderful fact. Of course I do not say that there is no such separation between the two kinds of morality in the West. But suppose Mr. Gladstone has redeemed a prostitute, when his state is in an emergency, could any one cherish a bit of doubt about his being driven out of the political world, in spite of his wise and high policy? It is a very plain thing that such immoral conduct on his part would become the great object of the condemnation of his nation, if they wanted to reprimand his official responsibility. Entire indifference to a statesman's private morality seems to be one of the characteristics of our nation.

The greatness of Cromwell consisted not in his self asserting diplomacy but in his gentle and upright private conduct. Washington was righteous rather than brave. The American Republic confided, in spite of his political blunders, in Lincoln, because he was of a noble character. Private morality was the strongest part of Moltke and Bismark. That a certain American railway company never employs an engineer addicted to strong drink is almost beyond the comprehension of our people at present.

Pray, let me ask, could public morality which is divorced from private uprightness be fairly discussed? Could he who sleeps on the knee of a beauty, being intoxicated, lead the reign of a state? Has he who is accustomed to spend an evening in the exchange of wine cups and in mean conversation possess any qualification for discussing a certain programme of great politics? Is it a true explanation of man that he is a dualistic being of political and private organs? A person is, if I am not mistaken, the most significant individuality. A hypocrite in his individuality also is a political hypocrite. A liar in his private conduct is likewise a political liar. Politics is not the only vocation of man. He who is politically great is not necessarily a great man. That judgment of the Japanese which is severe about national and political conduct but rude about private and individual conduct can not be regarded as healthy and safe in deciding the true value of man.

The separation of private and public morality means the separation of conviction and its practice. We call that person a hypocrite, whose conduct is not based on his conviction, who seeks profit (for his own sake or for his people) under the name of righteousness. That newspaper writer is a hypocrite who spells big words and devotes himself to criticizing the Cabinet in his paper, but is blind as to sincere feeling and weak in the instincts of fidelity. That literary man who does not pursue his ideal which he has described and delineated so nobly in his book, or who is like a physician who prescribes a certain medicine for his patient but is proud of his unhygienic behaviour, is a bare hypocrite. He is a hypocrite too who indulges in the reading of dime novels which are full of prostitution, while he teases others with the ugly

name of treason when they do not bow down before the image of the Emperor. Those who work for their own profit in the name of the profit of state are not true business-men but false business-men. Now the nation that, after its own object in engaging in a certain war has been attained, in the name of helping the independence of their neighbours has become proud of its own greatness to such an extent that it just lets its weak neighbours fall into a worse condition can but be another hypocrite. In short, a hypocrite means a man who wears a mask; he is an imitator of heroes, or a puppet patriot. Such a man can not but regard human life as the stage of the *Kabukiza*.\* He can not but hope to become Danjyūrō or Kikugorō, our two great actors. The Diet is nothing, if we take off the masks worn by its members. Oh! if we but had such a secret of Asmodeus and could approach to the actors' green room.

Righteousness is in the mouth, and policy in the heart. Uprightness is sought for fame's sake, and fame for worldly profit. Being bound by a certain code of one's party, he asserts liberty; and being driven by the passion of selfishness, cries for patriotism. He trembles at the indiscreet voice of the mass of people, but is never moved by the tears of a spinster. Wild beasts have their will, but not a bit of it is possessed by him; birds in the blue can feel pathos, but cool and cold is he. Flying with the wind, he is swept with the grasses of the field; hypocrite of hypocrites and the meanest of the mean is he.

## 2. AN UTILITARIAN NATION.

The characteristic of the Mongolian race is described by Arnold Guyot, a Swiss naturalist. "Their brain is too keen in seeing the profit of things, being deterred in the study

\* The name of a great theatre in Tokyo.

of abstract truth." This means that the true value of things is judged by them from the Utilitarian view, overlooking any truth contained in them. That the Mongolian race is an utilitarian race but not of principle and faith. That principles themselves are judged by them from the point of profit but not from truth.

I do not think that Guyot's observation applies to every one of the nation. It is my constant pride that we had men of principle among our ancestors. Masashige Kusunoki was, at least, a man of principle; he never tried to escape from duty and responsibility, being awakened to his defeat. Kuranosuke Oishi, the leader of "the loyal league," was also another man of principle. He realized his conception of humanity at the expense of national law. The elder Saigo was still another man of principle, who loved righteousness more than the state. But as to the Japanese people of the Meiji Era, I can not but see the fitness of the above observation.

Observe how the present Japanese criticize the truth or error of religion. They do not say that the Christian religion does not contain truth, but that it must be rejected, if it injures the nation. And again they say that Buddhism contains many superstitions, but must be protected and encouraged, if it gives profit to the state. Thus, the people do not decide even religious questions philosophically and rationally, but politically and in the way of Chinese scholasticism. This is not only the logic of the commoners alone, but even their learned men and philosophers are not ashamed of employing such an unscientific method of study.

Such is the way of the people in treating the subject in the philosophy of religion, and it must be even more so in their attitude toward politics and diplomacy. The principle of liberty may be adopted, for it gives

us real profit. The principle of conservation should be promoted, for it is beneficial for the state. The state which boasts of its constitution possesses political business men but not political men. There is no Grotius or Hobbes in the empire to investigate and enforce liberty, progress, or prestige, appealing to the truths of the universe, to the grand arrangement of the planetary system, and to the principles of human nature. Collision of parties is based on mere feeling and profit, but not on principles and righteousness. Hence we may say that burning attacks and polemics in the Diet are not the expressions of principles and righteousness but quarrels of partisans.

A certain newspaper writer reports us that there has been no eloquent man in the Diet of the people. Do these words not evince the absence of great faith in our statesmen? For there may be true eloquence only when a man is moved by the Great Truth of the universe. The burning fire of heaven can never baptize an utilitarian statesman.

Now let us examine the recent diplomacy of the nation. Any one may find the same story. Ask them why they trouble themselves about the independence of Korea, and the answer, for this gives profit to the Empire, will be given. Why had they beaten China? Simply because they had ample prospect of victory. They pronounced that the Chino-Japanese War was a righteous one. And such a fool as I, receiving this declaration in earnest, attempted hard to spell "Justification of the Japan-China War" in English. The Japanese statesmen and newspaper writers, seeing the article, would say, "Well, an honest fool." Even their wise men are not ashamed of pronouncing that the "righteous war" was but a pretext. Hence the people, after they had defeated China, were so busy in holding congratula-



tion meetings, emptying thousands of flagons and butchering hundreds of cows, that they had perfectly forgotten the crisis on which the Far East has stood. Since the conclusion, the whole nation has been absorbed in gathering all the benefits of victory, by opening the newly added territory and extending markets, taking no heed upon the independence of the neighbours in Korea. Why do the people not fight even though they sacrifice the existence of their state, if "righteous war" is truly a righteous war? Why do they not regard the reputation of the Chinese people, who are their brethren, and help Korea which is our next door country, if they are truly the people of humanity? The point of my deep regret lies in their unearnestness; in their outward righteousness and kindness, which do not proceed from their hearts; in the shallowness of their gallantry. Some said that the people of the province of Higo are "warriors who are skilled in pursuing an enemy who is running." I wonder whether all the people at present are not reduced to the Higo people.

The unearnestness of the people is proved by the numerous papers. These papers possess each a certain principle, as the liberal, the nationalistic, the reformativ, the radical, the industrial, as birds have different colours, or retainers hoist their different standards. Some criticize the maladministration of the Government, others ridicule the infidelity of the Liberals or the Progressionists, and so forth. But a more minute observation will disclose that all the parties do not necessarily adhere to their principles. The Liberals throw away their fidelity, thinking about their so-called profit (both of their party and the state); nor does the union of the Opposition parties originate in principles, but in profit and feelings. The papers who rep-

resent these parties make it their business to criticize and ridicule their opponents. The forty millions do not learn anything from their papers but the controversies going on among these parties. Is there any blunder on the part of the Government? Why, we may learn it at once from a paper. A misstep on the side of the Responsibility Party? The *Nichi-nichi* or the *Tokyo* will not hesitate in pointing out that misstep. But what about any fault which is common to all the people? The papers which boast of their impartiality are silent about it. We can never find, among the vernacular papers, a *Times* which is not ashamed of exposing any sin which lies in secret.

Why is this? Because society is the customers of the newspaper sellers. It does not matter whether the papers would incur the anger of the Ito Cabinet, but they never irritate the great god of public opinion. The true profit of papers consists in gaining reputation in society; their vocation can not but be to extol the people. From this point of view, they attack their opponents and hoist signs of principles.

The newspaper writers at present are like those false prophets of the ancient Jews. They are those who heal the wounds of the people but superficially, and repeat, "peace, peace," while there is no peace. They are like a quack doctor who uses stimulants and sweet water for all kinds of diseases. They have no faith, and lack courage; they can by no means condemn society. They are not worth a penny as leaders of the people.

(To be continued.)

# ADDITIONAL TESTIMONY AS TO THE THEOLOGICAL STATUS IN JAPAN.

FROM Dr. J. C. C. Newton of the M. E. Church, South.

"In reply to your inquiry whether or not doctrinal defection had affected our ranks, I am happy to say that in the Southern Methodist Church in Japan neither among our missionary body nor among our Japanese preachers is there any theological defection. Hitherto the position of our Japanese preachers has been highly gratifying in this regard,

"As to the second question, can say that while our students have at times in the past felt the influence more or less of the strong nationalistic reaction, at present neither among students, preachers nor lay members of our Church is there any anti-foreign spirit that is noteworthy or in any wise makes unpleasant relations between the foreign missionaries and the Japanese brethren."

J. C. C. NEWTON.

\* \* \* \*

From Rev. A. Pieters of the Reformed Dutch Mission.

"In answer to your inquiry as to the theological position of the Japanese ministers and evangelists in connection with our work in Kiushiu, I am happy to say that during the five years of my residence in Japan, in close touch with the teachers and students of our theological seminary, and with the preachers in different parts of the island, I have never heard loose views of any of the great doctrines of the faith expressed by a single one of them.

"Moreover, in the discussions of the character and standing of the Japanese employed by our mission, which discussions are, of course, exceedingly free and frank within the mission circle, I have never heard the orthodoxy of any of them called in question.

"With all of our co-workers we have been and are on the best of terms. Of course, differences of opinion have occasionally arisen, as is inevitable where great interests are at stake, but usually such differences have been among the foreigners themselves, and the natives themselves, rather than between the one body and the other." A. PIETERS.

## LETTER FROM CAPT. CHOY.

CAPT. Choy wrote on August 3rd that he has formed a partnership with a lawyer and their purpose is not so much to make money as to aid the people in securing justice. Before taking this step he consulted with one of the missionaries who told him that he would be doing as much material good there as elsewhere, and be working for Christ all the same, if he kept a Christian spirit in his work. For the Christians, and the poor, they make no charge for their services.

He further wrote. "I know you have been asking all the time 'What is your spiritual life and progress? What is your relation to the Lord of glory?' I have been happy without anxiety, because I know he careth for me. It is my experience that to be a Christian is to be happy. To be a Christian man and to be a truly happy man are synonymous terms with me. Knowing that Christ is ours, which means that everything else is ours; and yet fret and be anxious, to wear a wrinkled face, a knitted brow, a drooping head, a heavy heart, and make the cross of Christ a heavy burden seems to me to be highly profane. We should show others the light, the joy, the hope and the bright prospects of a Christian's life. \* \* \*

"Christianity is not a philosophy, not a fiction, not a superstition, but a living and practical faith. There-

Him who supplies and satisfies every want.

"The former obstacle to my acceptance of Christ was the fear of being made unhappy under the fetters of religion. But my happiness now assumes that Christ is the source from which we get our inexhaustible supply.

"In obedience to your good advice I read the Bible daily. Every morning the New Testament with Notes. The Classical Chinese Bible, and the Romanized New Testament are laid open. I read a chapter of the Romanized aloud. When I can not catch the sense I run over the Classical Bible. When the meaning in any passage can not be understood I have recourse to the English Testament with Notes. I confess I love the Book dearly; the one you gave me in Hiroshima is my constant guide and companion and the spare spaces in it are being filled with marks and notes. So that if you come to you will see it *bouyed* and *beaconed* with red and blue ink, with Chinese and English notes, and other private helps to the proper digestion of the Bread of life.

"My estimate of the worth of a book is to find out what LIFTING power it possesses—how far it is able to make men good, noble and happy, how high it can elevate us from the beasts and brutes and make us true men. In no other book, ancient or modern, heathen or Christian, are such standards set forth as in the Bible. It does not only refine our nature and carry us to a loftier sphere, but it makes us the sons and daughters of God and heirs of a throne more glorious than earthly kings in their height of ambition ever dreamed of.

"Another standard of the worth of a book is its power of *inducing* thought. A book is not necessarily valuable because it contains certain facts, but it is valuable and precious

fore I am always happy as possessing because its perusal will *stimulate* thoughts in us by a sort of *induction*. It will be valuable in proportion to its rousing power, and setting our own mind in active motion. Some books, though interesting on first reading, will appear distasteful in a second perusal; but the Bible is inexhaustible in depth; and even after repeated readings, new thoughts will still rise and present themselves. 'The closer we examine the more there is in it.' It is really a world, a world of thoughts, a world of joy, a world of blessed promises. "Heaven and earth will pass away, but my words shall not pass away."

"The heavens and the earth will meet destruction sure.

But Jesus' holy words will e'er endure.

List not to wily tongues thy faith to move.

The Gospel tightly grasp and firmness prove."

Your own son,

CHOY.

#### TO THE SKY-LARK.

O lark, thou blithesome bird of hope,  
That finds content in humblest lot,  
That spurns in gorgeous plumes to cope,  
Thou earth divinest song hast taught.

Thy music cheers my lonely heart;  
In morn or eve my soul inspires.  
To me thy grateful notes impart,  
To sing to Him who praise requires.

I loathe a parrot's life to pass.  
Be chained to mock some vulgar cries.  
Thy wings, O lark, can I possess?  
Those wings that lift to purple skies?

Thy freedom 'mong the clouds I crave.  
Unmindful how the storms may come;  
They faith doth teach all dangers brave,  
And look above for brighter home.

T' serenest regions let us soar:  
And e'er approach that Golden Light!  
For other's joys our songs to pour,  
Though always out of mortal sight.

CHOY.

## NOTES.

THE rice-crop for 1896 was the smallest in the past seven years.

\* \* \* \*

As far as the records go, there are about 700 foundings in Japan each year.

\* \* \* \*

The Scripture Union for Japan has now forty-five blind persons among its membership.

\* \* \* \*

There are about 145 persons in Japan who have attained the age of 100 years and over. The highest age reached is about 111 years.

\* \* \* \*

According to a Japanese paper, the Hongwan sect of Buddhists is in debt to the extent of about a million *yen* (\$500,000), including interest.

\* \* \* \*

According to the *Hochi*, there are now in Japan 197 Kindergartens, with 390 lady teachers. In the city of Osaka alone there are 41 of these schools.

\* \* \* \*

The venerable Dr. G. F. Verbeck in response to an invitation recently addressed the Japan Educational Society on the history of Modern Japan.

\* \* \* \*

According to a vernacular paper the cost of repairing the Mausolea of the Tokugawa *Shoguns* (military rulers) at Nikko amounts to over *Yen* 900,000 (\$ 450,000).

\* \* \* \*

Twenty-three churches and preaching-places in Tokyo belonging to the

Church of Christ in Japan propose holding a union communion service on the 3rd of January next.

\* \* \* \*

During the first fiscal year of the *Dendo Kwaisha* [Missionary Society] of the *Kumi-ai* [Congregationalist] churches contributions amounting to *yen* 2,436 (about \$1,200) were received.

\* \* \* \*

The Methodist church in Tsukiji, Tokyo, is the oldest congregation of the denomination in Japan. On the 9th of last November it celebrated its twenty-first anniversary with appropriate exercises.

\* \* \* \*

The latest statistics for the Methodist Church in Japan are as follows: 44 churches; 3,369 members; 1,018 probationers; 33 native preachers; 6,310 scholars in 126 week-day and Sunday schools.

\* \* \* \*

On the 14th of November the sixteen annual convention of the King's Daughters in Japan was held in Tokyo. Some one hundred delegates were present. There are now sixteen circles of this order in the country.

\* \* \* \*

The *Jo-gaku Zasshi*, a Christian educational periodical, and the *Yamato Kokoro*, a Buddhist magazine for women, have been consolidated. Under this arrangement, the new magazine is to be issued bi-monthly under the title of *Jo-gaku Zasshi* ("Female Education Magazine").

\* \* \* \*

One of the leading educators in Tokyo, who in not an avowed Chris-



tian, has expressed the opinion that it is a weakness of Buddhism to depend too much on the assistance of the Government in educational matters. Christians, on the other hand, he asserts, carry on their schools in the face of all obstacles without asking the State to aid them.

\* \* \* \*

Leading scholars of the Shin sect of Buddhists have recently organized a learned society which is known by the name of *Gakushi-kwai*. It is proposed to conduct a systematic investigation and discussion of doctrines and religious practices. The society is to hold quarterly meetings, at which lectures will be delivered by members. These efforts will then be published in a quarterly magazine.

\* \* \* \*

"It has been well said that, however insignificant, from an arithmetical point of view, be the progress made by Christianity in Japan, the introduction of the foreign creed and the advent of its vigorous propagandists have at any rate had the effect of rousing Buddhism from the *dolce-far-niente* mood into which it had fallen owing to long centuries of undisturbed existence."—*Japan Mail*.

\* \* \* \*

A distinguished priest, Mokurai by name, has issued a book entitled "Fundamental Principles of Each Buddhist Sect," which work received the patronage of Marquis Yamagata. The compiler did not include certain documents of doubtful authenticity, which, however, the Nichiren sect esteems very highly, and trouble followed. The matter has been carried into court for adjudication.

\* \* \* \*

Work is steadily progressing upon the Sunday school lesson helps that are soon to be issued for use in the Church of Christ in Japan. It is safe to predict that the specimen numbers, when received, will be found to be very good. On the general question as to the wisdom of issuing this particular form of Sunday school literature, we can only refer the reader to the article on "Economy in Missionary Work" in THE JAPAN EVANGELIST for April, 1896 (pages 248-250).

\* \* \* \*

On the 2nd of the present month the Empress visited the naval station at Yokosuka for the purpose of inspecting the *Chinyen*, a Chinese warship captured by the Japanese during "the late unpleasantness." Her Majesty ordered all Japanese marines then under punishment at Yokosuka to be released. The Captain of the British flagship *Grafton*, hearing this at once, as a compliment to the Imperial lady, effected the release also of all his own blue-jackets that were under discipline.

\* \* \* \*

It is customary for magazines and other periodicals to bespeak for those who advertise in their columns the patronage of their readers. THE JAPAN EVANGELIST would also call attention to the advertisements displayed on the pages set apart for the purpose. All the firms whose notices appear in this magazine are reliable parties. We would especially recommend Smith's Cash Store in San Francisco as a safe house to deal with, on account of the proprietors' business integrity and studied efforts to please.

\* \* \* \*

Mr. J. Ishii, Superintendent of the Okayama Orphan Asylum, as has al-

ready been reported, some time ago decided not to make any more public appeals for aid, but to rely upon Providence to supply the wants of the institution. But his staunch backer, Rev. J. H. Pettee, contrives in various ways to give the charitably disposed significant hints that money would not be refused. Recently a "confidential" pointer was sent out to the effect that the Asylum is desperately in need of immediate help for food and winter clothing. THE JAPAN EVANGELIST has no hesitation in recommending this charitable institution as worthy of support.

\* \* \* \*

About two years ago the General Synod of the Church of Christ in Japan organized a Board of Missions which was to be independent of control by foreign missionaries not members of the native Church. Contributions were solicited and welcomed from all alike whether native or foreign. The Board has greatly enlarged its operations within the last year. Work has been commenced in Formosa, which is a drain on the resources of the society to the extent of fifty *yen* per month. Persons wishing to encourage the work of the Board should send their contributions to Rev. T.T. Alexander, D.D., No. 27, Tsukiji, Tokyo.

\* \* \* \*

The Methodist Publishing House, which has charge of the business interests of THE JAPAN EVANGELIST in this country, is about to issue a "Christian Directory" in Japanese, which is to appear annually, with corrections, revisions, additions, improvements, etc. In it will be given the addresses of all Christian Japanese pastors, prominent laymen, Mission schools, and professors, useful statistics and other information re-

lating to all Christian denominations. The book will contain about 200 pages. Further information respecting this work, which promises to be of considerable value, will no doubt be given later by advertisement.

\* \* \* \*

*Shakwaigaku-kwai*, or "Sociological Society" is the name of a new organization recently effected for the investigation of social problems. Among the originators of the enterprise are Dr. Kato, ex-president of the Imperial University; Mr. Shimada, editor of the Tokyo *Mainichi Shimbun* ("Daily News"); Mr. Iwamoto, president of the Meiji Girls' School in Tokyo; Mr. Yokoi and others. The organization of this new society furnishes the occasion for adding one more to the already large number of periodicals. A quarterly is to be published under the title of "Sociological Journal," of which a Mr. Nunokawa is to have editorial oversight.

\* \* \* \*

THE JAPAN EVANGELIST some time ago published in installments an English translation of a valuable paper on "Excursions through the Japanese Ethical Literature of the Present Time," by Dr. L. Busse, who for six years had been a professor in the Japanese Imperial University. We learn that the Doctor has been promoted to the chair of Psychology in Rostock University. Says the *Japan Mail*. "Considering the fact that Professor Busse has reached this distinguished post without passing through the intermediate grade of 'Extraordinary Professor,' his academical career must be pronounced decidedly successful and honorable."

\* \* \* \*

A Christian lieutenant in the Japanese army while in Formosa fell in with a native evangelist whom he induced to go with him back to Japan, and prepare himself more fully for his work by study in a Christian school. This man accordingly came to Sendai, where the lieutenant was stationed. He began the study of the Japanese language with a view to entering the Tohoku Gakuin. All went well until the novelty of the thing had worn off, when letters from home, telling of illness in his family, made the poor Formosan terribly homesick. Utterly unmanned and disabled for study, he had to be sent back to his native land, which it is not likely that he will leave again. It was a mistake to persuade the Formosan to leave his field of labor.

\* \* \* \*

The Mission of the American Episcopal Church has lost one of its members through death—Miss Mary Mailes. Suitable resolutions of respect have been passed to the following effect:

"We, members of the *Sei Kokwai* in Japan, remember with gratitude Miss Mailes' many years of faithful work as a missionary to our people, and especially her loving labor among young women whom she instructed and offered to our Lord as Bible women among their sisters.

"To those who were privileged to know her well, her kind words, and sincere countenance were a continual inspiration and encouragement.

"We tender our deepest sympathy to her family in America, whose sorrow we share, while we commend them to the same Lord whom we worship and adore in Japan, and pray that this dispensation of His providence may lead us to greater love and faithfulness in His service."

It has been decided to place in the Cathedral in Tsukiji, Tokyo, a suitable memorial of the deceased.

\* \* \* \*

The Rev. E. R. Miller, of Morioka, has issued "A Short Account of the *Hokkai Kojiin*" [Orphan Asylum]. This orphanage is located in the

village of Abuta in the island of Yezo, and has at its disposal a tract of land about 1350 acres in extent, which was received from the Government for clearing and development. The sum of about \$825 must be paid to the Government for the land by 1902. Rev. Taketaro Hayashi, a graduate of the Theological Department of the Meiji Gakuin, is at the head of the institution. The career of this orphanage is, like that of other similar enterprises, a succession of difficulties alternating with marked providential interferences for relief. We have no room to enter into particulars, but, in the language of Mr. Miller, "the history of the *Kojiin* from its beginning reads like a romance, and is only another instance of how God answers the prayers of His servants in ways of which they could not conceive and so as to strengthen their faith in and love to Him."

\* \* \* \*

A hundred students pursuing their studies at the Hongwan Buddhist College in Kyoto were expelled from the institution on the 11th of last month. These young candidates for the priesthood became interested in an agitation carried on by other persons against the Presiding Manager of the Eastern Hongwan Temple, the official headquarters of the Shin Sect. The Manager was accused by certain persons of appropriating funds raised for educational and propagandist purposes. Like the general run of Japanese students, these 100 young Buddhist theologues had to mix themselves up in other people's affairs, and organized a "strike," employing the usual tactics of staying away from school. Proving to be too refractory to yield to good advice, they were finally expelled. What the merits of the case against the accused Manager are,

we have no means of knowing, but we cannot but regard the expulsion of these students as one of the hopeful signs, apparently on the increase, that the intimidation of school authorities in Japan by insubordinate youths is coming to an end.

\* \* \* \*

Missionaries coming to Japan in these days cannot be expected fully to appreciate the immense difficulties that confronted early arrivals in the acquisition of the Japanese language. Facilities for language study even now are by no means what one could wish, but they are of great help. The most recent work of the kind is "An Unabridged Japanese-English Dictionary" that has just come from the press. As yet the art of making dictionaries in Japan is not carried to the point of perfection, but the new work is a great improvement upon what has preceded it. Capt. F. Brinkley, of the "Japan Daily Mail," and his Japanese associates, Messrs. F. Nanjo, M.A., Litt. D., and Y. Iwasaki, graduate in agriculture, together with Profs. K. Mitsu-kuri and J. Matsumura, deserve the thanks of the foreign missionary fraternity for the valuable help afforded by their new dictionary. Mistakes and deficiencies, of course, there are, but no doubt future editions will correct these. No little regret will be felt by many in laying aside Dr. Hepburn's dictionary, which heretofore occupied the field; but progress is the order of the day, and it is inevitable that work well done by pioneers should be overshadowed by what later toilers accomplish.

\* \* \* \*

Seven Missions co-operate with the Church of Christ in Japan, viz., those of the Reformed Church in America,

the Presbyterian Church (North) in the U. S. A., the United Presbyterian Church of Scotland, the Presbyterian Church (South) in the U. S. A., the Cumberland Presbyterian Church, the Woman's Missionary Union, and the Reformed Church in the U. S. The bond of union between them is what is known as the Council of the United Missions, a body possessing only deliberative and advisory powers. Once a year the Council meets for the discussion of various matters and to listen to the Annual Report, which is intended to give a comprehensive survey of the year's work. The last annual meeting was held at Karuizawa, July 22, 23, 24 and 28, 1896. On the first day of the sessions the Annual Report (the nineteenth) was read by the Rev. Albertus Pieters, of Nagasaki. Printed copies of this carefully prepared document have lately been sent out for distribution. "Neglect of the means of grace, disregard of the Sabbath and lack of personal effort for the conversion of neighbors and friends, are the three most serious defects in the life of the Church of Christ in Japan." On the other hand, the Report mentions several facts of an encouraging nature, viz.: Dissatisfaction on the part of the Japanese brethren themselves with the present state of things, and inquiry into the causes of it; an increasing tendency towards purely evangelical, Biblical thinking and preaching; zeal for home and foreign missionary enterprise; and, finally, the spirit of benevolence.

\* \* \* \*

From the leading English paper published in Yokohama we gather the following facts concerning the recent opening of the *Shutsugokunin Kyusei-jo*, or Prison Gate Home, established by the Salvationists at Otowamachi, in the Koishikawa district of Tokyo. The plant of the Home "comprises two large work-



shops, accommodation for no less than forty ex-prisoners, rooms for the officers in superintendence, etc., three moderate-sized dwelling-houses, surrounded by gardens, being used for these various purposes. Otowa-machi is quite a distance from the centre of the city, but the location is very healthy, so that the immediate environment of the home leave nothing to be desired." During the opening exercises, Brigadier W. M. Powell "gave a short but graphic description of the Salvation Army's Prison Gate Homes in other lands, and emphasized the fact that out of the thousands of ex-prisoners who passed through the Homes, not more than 15 per cent. ever served another term of imprisonment. So greatly beneficial had these Homes been recognized to be that in Great Britain, India, and elsewhere, the Government made annual grants to the Army for the furtherance of the work. The speaker was aware that some attempts of a similar nature had already been made in Japan, but their failure, or the moderate degree of success attending them, was, in his opinion, owing to the absence of lively belief in God and the neglecting to place such institutions upon a sound and fervent religious basis. The Home is under the immediate charge of two Japanese salvationists, one of whom has been no less than thirteen times in prison; and it has begun with six ex-prisoners. That lively interest in the working and result of the Home is felt was proved by the presence of a number of metropolitan prison-officials. \* \* \* It has since been concluded to begin the manufacture of soap, as an employment for the inmates of the Home, for these inmates are expected to support themselves and the Home at the earliest possible date. The undertaking certainly deserves every success."

\* \* \* \*

November 20, 1896, was a red-letter day in the history of the Miyagi Girl's School at Sendai. At that time was celebrated the tenth anniversary of the organization of the school. The exercises were of a character appropriate to the occasion. When the school was organized on a humble scale with Miss Lizzie R. Poorbaugh (now Mrs. C. Cort) and Miss Mary Ault (now Mrs. W. E. Hoy) as foreign teachers in September, 1886, there prevailed in Japan a great rage for things foreign. The missionary ladies were in constant demand by people of good standing in Sendai, who were anxious to learn English, eat foreign food and wear Western clothes. At a large restaurant dinner parties in foreign style were given by Japanese ladies of means, to which the missionary ladies were invited in order to instruct their hostesses in the etiquette of foreign meals. The Girls' School started as a school for teaching English, and opened with eight pupils. Gradually its scope was enlarged until the curriculum has attained its present proportions. In April, 1889, the school removed from its old quarters at No. 2 East Second Street, to its present permanent location at No. 78 East Third Street, where a new building was erected for its accommodation. So far there have been 13 graduates. At present there are fifty pupils, 29 of whom receive support through the Mission of the Reformed Church in the United States at the rate of *yen* 3.70 (about \$1.85) per month. The number of professing Christians is 24. Of the graduates 7 have entered the employ of the Mission as Bible women or helpers. The management of the school is in the hands of an "Executive Committee" of three Japanese and three foreigners, all of whom are appointed by the Mission, which reserves to itself the power of veto. Miss Lena Zurfluh

and Miss Mary C. Hollowell are the present missionary teachers, the former acting as Principal. Besides these two ladies, and those already mentioned as having taken part in the founding of the school, faithful service was rendered by Miss Emma F. Poorbaugh, sister of the first Principal, who came to Japan to take the place of Miss Ault, resigned on account of marriage. Rev. Dr. and Mrs. J. P. Moore also labored in connection with the school for a little more than a year.

\* \* \* \*

Mr. Jinzo Naruse, formerly connected with the *Baikwa Jo-gakko*, ("Plum Blossom Girls' School"), a Christian institution in the city of Osaka patronized by the American Board, has undertaken to raise a fund of four hundred thousand *yen* (\$200,000) with which to found and endow a university for the higher education of Japanese women. The enterprise is purely educational, and is not specifically designed to propagate the Gospel, though Mr. Naruse, who is at the head of the movement, is himself a Christian. There are in transitional Japan many influential men who have largely given up their old religious beliefs, without, however, allowing themselves to be dominated by Christian faith. As in all similar periods of breaking-away from the old, these men naturally enough look askance at anything whatever that goes by the name of religion. Christianity to them is a religion, instead of the "power of God unto salvation to every one that believeth"; a system of doctrines and cultus, carrying with it certain ethical principles superior in a general way to what has heretofore existed in Japan. They are very quick to see the superiority of the jurisprudence, business principles, social arrangements, educational facilities, scientific attainments, mechanical

appliances and inventions, etc., etc., of a Christian civilization, but do not perceive that all these things are really only the outward manifestations of that inner spiritual power which we call Christianity. To their minds Christian civilization and the Christian religion are two different things, existing indeed together, but not necessarily inseparable. Hence they often gladly give their assent and support to enterprises undertaken by avowed Christians in the interests of education, social reform, etc., provided only that there be nothing said about propagating Christianity, which to them is but one of many *isms* in the world, and the spirit of the times is against sectarianism! On the other hand, there are many Japanese Christians who believe themselves able to meet these no-religion people half-way, without proving disloyal to the cause of Christ. Hence arise such enterprises as that undertaken by Mr. Naruse. Good people hold different opinions as to the wisdom and right of making such concessions. To attempt to *argue* the case would likely result simply in trying to rationalize personal predilections. The best way to settle the question is by experiment, and we shall watch Mr. Naruse's course with interest.

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Mr. Taizo Miyoshi, of whose resignation from the presidency of the Supreme Court mention was made in our last number, proposes to establish a Christian reformatory in Tokyo.

Judge Miyoshi has recently sent an elaborate article to the Tokyo *Mainichi Shimbun* ("Daily News") in which he enters into a detailed consideration of the circumstances which ultimately led to his resignation. In addition to the reason we reported in our last issue, namely, that of incompetency to prevent his

associates from taking irregular and unwarrantable action, as he regarded it, in the case of Judge Bessho, who had refused to obey an order of transfer emanating from the Minister of Justice, Mr. Miyoshi regards himself as unfit in another way for the responsible position of Presiding Judge of the Supreme Court. The present law for the organization of Japanese courts went into force in 1890. At that time there were already judges in existence, and these were exempted from the new qualifications specified in the law, and on account of experience were regarded as to all intents and purposes fully qualified for their positions. Mr. Miyoshi frankly admits himself as being one of these public servants who, without the preliminary training required by the present law of candidates for the bench, yet were permitted to retain office. It would be better, he thinks, to have relieved such men from duty when the law of 1890 came into force, and for a long time he felt uneasy on the subject. With advancing years he felt himself less and less fit for his position, and finally expressed his views to the Minister of Justice and other high officials, asking for permission to resign. These persuaded him to wait a while, but the circumstances connected with the disciplinary proceedings against Judge Bessho arising subsequently, he felt that an opportune time had now come for stepping down from the bench. By thus sacrificing himself Mr. Miyoshi believed that he might prepare the way for needed reforms in the judiciary, so that it might not fall into discredit with both Japanese and foreigners. "In conclusion, the ex-Chief of the Supreme Court wishes to draw the public's attention to the grave duties that will devolve on the Judiciary on the morrow of the enforcement of the Revised treaties, and to the absolute necessity of hav-

ing competent judges to administer the laws of the realm."

A certain degree of general interest attaches to the resignation of Judge Miyoshi, and the reasons given for the same, on account of the way it illustrates Japanese ethical ideas. We have here a somewhat typical case. The late Presiding Judge of the Supreme Court seems to retain in his moral make-up a large admixture of the old *samurai* spirit. He apparently does not regard himself and his former judiciary associates as so many individual moral entities each personally responsible for his own actions. The Presiding Judge is but the head of a body, of which the other judges constitute the remaining members. As the head is supposed to control the actions of the other members, it is necessarily responsible for what actions they commit. If they do what is wrong, the head must be struck off in punishment. With him men as such are of no importance, but acquire significance only as they are united to others, either as responsible, guiding and protecting semi-deities to dependents, or on the other hand as appendages to some superior. Out of this grows, the self-depreciation and self-renunciation so conspicuously manifest in Mr. Miyoshi's letter to the "Daily News."

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## JAPAN OF 1896.

By C. NAKAMURA.

WHAT reward has the nation won by the recent Japan-China War? The answer should be, *the cosmopolitan spirit and the idea of personality*. Compared with these things, Formosa is but a grain of sand in the desert, and the indemnity of 300,000,000 taels amounts to nothing. Jingoism and conservatism, which were once so prevalent in our society, have been almost rooted out by the War. It is true that there yet remains a certain class of conservatives, but it is now questioned by the public whether this class is in its senses. How can the precious world-consciousness and self-consciousness, gained by the sacrifice of 30,000 lives, be thrown away? Before I proceed to make a review of the year 1896, I want to tell our readers that the cosmopolitan

idea and personality are the key to my attempt.

### I.—POLITICAL.

Since the Bakwan Treaty put an end to the Japan-China War, the post-bellum movement has come to decide all matters in our political world, nay, also in all other circles. The two greatest themes are diplomacy and finance. The retrocession of the Lao-tung peninsula, the successive failures in Korean affairs, and the irresolute management of enforcing the Bakwan Treaty created dissatisfaction among the people and among the military and naval classes, while the somewhat unsettled and erroneous plan of finance, and the concessive policy in China and Korea incurred the distrust of our business men. All these things, together with too much restraint of the press, of political meetings, etc., concurred in throwing down the Ito Cabinet, which had been formed with certain confidence on the part of the people. But the direct cause of the downfall of the Ito Cabinet was the proposition of Viscount Takashima, then Minister of Colonial Affairs but now Minister of the Army and Colonial Affairs, to enroll Counts Okuma and Matsukata in the Cabinet, this plan being vehemently opposed by Count Itagaki, then Minister of Home Affairs.

Previous to this, the Ito Cabinet softened Count Itagaki, who assisted them in the ninth Diet with his party—the Liberalists, by giving him the portfolio of Minister of Home Affairs. It was at this time



that the small Opposition parties were united against the Liberalists, under the name of the Shimpō-to, or the Progressive party, being led by Count Okuma. Now Count Matsukata, who left the Ito Cabinet from disagreement of opinion in regard to the post-bellum movement, met with the leader of the new party in Kyoto. (Rumor had it that these two statesmen were brought together by Baron Iwasaki, the richest of the people, with whom they both are on friendly terms. And this rumor seems to be true). Since this meeting, the Okuma-Matsukata Alliance has become the watchword of the public, and the temper of the people, who had certain dissatisfaction with the Ito Cabinet, was directed to the two Counts. From these circumstances, Marquis Ito resigned the post of Premier with Count Itagaki, who opposed the enrollment of Counts Okuma and Matsukata into the Cabinet.

The causes by which the Ito Cabinet collapsed are the causes by which the present Matsukata Cabinet was formed. As to finance, the new Premier is busily engaged in drafting the budget for the thirtieth fiscal year, and it is expected to be far less than that prepared by the previous Cabinet. While the Premier is thus pouring forth his energy upon this great theme, Count Okuma, the new Minister of Foreign Affairs, is very earnest in gaining the full right of the nation which is promised in the Bakwan Treaty, on the one hand, and in arranging Korean affairs, on the other. His policy in this direction is believed by the people to be self-asserting.

That these two ministers are on friendly terms with Baron Iwasaki and other leading business men in Tokyo and Osaka, seems to be one of the excellent points of the present Cabinet. And its diplomacy is based upon the industrial and com-

mercial point of view. The only thing to which the former successive Cabinets were responsible was the Imperial Household. But now the relation between the present Cabinet and our industrial and commercial circles is becoming closer and closer, at the same time the time-honoured principle, by which the former Cabinets attempted to stand aloof from the political parties, is almost abandoned.

The first attempt of the new Cabinet was the formation of the Administrative Examination Committee, presided over by Count Okuma. The object is to investigate methods for making reforms in the official organization. Another committee is the Code Investigation Committee, presided over by the Premier Matsukata. The Civil Code was drafted several years ago with much expense and labour, and yet many defects were pointed out by specialists and others, which caused the necessity of the establishment of the committees. The Code, which is largely a translation from those of the West, is now under their examination and revision, so that it may be more adapted to the actual condition of the nation. Of course this must be published before Treaty Revision is put in practice. There is still another committee under the name of the Treaty Revision Preparation Committee, presided over by the Minister of Home Affairs, Count Kabayama.

The Colonial Department was instituted while Marquis Ito was yet in power. All the colonial affairs in Hokkaido and the newly added territory, Formosa, are under the administration of this Department. At first Count Kabayama was appointed Governor-General of the latter, but the national affairs of the Interior needed him for a more important post. Then Viscount Katsura, then the Commander of the Third

Division, succeeded him; but he could not remain in the post for some reason or other. The present Governor-General, Baron Noki, previously the Commander of the Second Division, is now believed by the people to be a strict administrator of the Formosa affairs which are liable to fall into vice and disorder. Besides, he is assisted by Mr. Jun Mizuno, the Chief of the Administrative Bureau, who is respected by the foreign missionaries residing in the island and by the natives and the Chinese both in the island and in Amoy.

As to the affairs in Hokkaidō, we have nothing to mention specially, except that they do not make rapid progress. Hokkaidō, which was comparatively neglected even before Formosa came under our jurisdiction, is regarded as of secondary importance. But here we ought to mention that both foreign and native Christians are contributing a great deal in developing the resources of the islands, by establishing Christian villages, maintaining hospitals, orphanages, preaching, etc. Lastly, let us mention that the difficult task of opening the Kurile Islands, undertaken by Captain Gunshi several years ago, is now carried on slowly but steadily by him and his followers.

The military organization of the Empire was expanded to a great extent. Six Divisions were increased to twelve, which are controlled by three field-m Marshals. The naval system is also increased by allotting the captured warships to our squadrons and constructing several iron-clads and many cruisers and torpedo boats. The two iron-clads built in England are soon to be brought to our Admiralty Station. Besides, the authorities are earnest in enlarging the system of our military education by establishing various preparatory schools both for the military and the naval officers and engineers. The

expense in this direction, which was below 18,000,000 *yen* is now expected to increase to some 50,000,000, after the plan of the expansion is fully carried out.

All the above political, military and naval affairs were commenced by the previous Ito Cabinet, whose four years career ended in August of this year. The present Matsukata Cabinet is engaged in arranging the disordered affairs in finance and diplomacy, which were left by the Ito Cabinet in such a deplorable state. The greatest principle of the present Cabinet seems to be the adjustment of the internal administration, in which the financial affairs are the vital questions.

Some of the people are anxious concerning the somewhat unstable character of the present Cabinet, which is made the object of attack by the Opposition parties, while it is depended by the Pro-Government parties. And this seems to be recognized by the majority of the people, although they believe and trust in the ability of the Premier and the Minister of Foreign Affairs. The recent somewhat ignominious act of the Cabinet, in prohibiting and suspending so many papers, threw the nation into commotion. The cause of this resolute act was the severe attacks by these papers upon the Imperial Household Department, which is under the administration of Count Hijikato. Some of our vernacular papers blamed the Cabinet's act by saying that they broke the precious promise of the freedom of the press; while other papers stated that the Cabinet was obliged to act in such a decided way, because they feared that the Imperial Household would be thrown into the burning discussions of the day. In spite of the Cabinet having made the promise of the freedom of the pen and in spite of the report that the abolition of the press re-

gulations would be brought before the approaching Diet, which is to be summoned on the twenty second of this month (December), they were obliged to commit this suicidal act! I think this incident is enough to show our readers the singular nationality of this Empire, in which the Imperial Household possesses such peculiar dignity.

The latest event which comes to our notice is the demise of Baron Koichiro Kawada, the president of the Nippon Bank, and the consequent investiture of Baron Iwasaki with the office. What the people and the Government will do hereafter can fairly be discussed only after the session of the Tenth Imperial Diet, whose real work will begin at the beginning of the New Year. But will the Cabinet control the majority of the Diet? The majority of the Upper House will of course assist them, though the Kenkyūkai Association, which consists of about a hundred members of the House, will probably oppose the Cabinet. And, in the Lower House, the Shimpō-to, or the Progressive party, will of course be on the side of the Government, while the Liberal party is making earnest preparations to attack the Cabinet. But both of the parties have almost an equal number of members in the Diet, and the casting vote is in the hands of the National Association, which has some fifty members in the Diet. Thus the Association now stands in a very important situation. But some of them are already under the control of Count Kabayama and Viscount Takashima. Moreover, the Independent members of the House, whose occupation is commerce or industry, incline towards the Government. Thus the prospect of the Cabinet seems to be an encouraging one. But what if the Cabinet's recent act of suspensions and prohibition will be tossed into a burning forge in

the House? We have yet to see and describe the result.

#### II.—SOCIAL AND INDUSTRIAL.

According to the examination of the Tōkyō Chamber of Commerce, there were 1,258 banks of different kinds, with the fund of *Yen* 228,706,044, at the end of September, the increase of the figures from those of August being 9 banks and *yen* 5,206,000 respectively. Compare these figures with those at the end of September, 1895, which then amounted to 1,255 banks and *yen* 130,437,970 respectively. The railway companies tell the same story. In September, there were 54 of these companies with the fund of 96,444,617 *yen*, while their respective numbers were 29 companies and 67,653,245 *yen* at the end of June, 1895. Besides, there are now about 34 railway companies under application. In addition to these, the Government is going to establish the Industry Encouragement Bank, and has appointed the Executive Committee.

The *Nation's Friend* informs us that there were 1,567 commercial, industrial and agricultural joint stock companies, with the fund of *yen* 221,178,332,150, banks and railway companies being excepted. We are not in possession of last year's statistics in this direction, and yet we may say we have never before witnessed such gigantic progress and expansion in this direction since the establishment of the Empire.

Another notable feature in the Empire is the increase of navigation lines. There are now three large steamship companies in the land; namely, the Yusen Kwaisha, the Tōkyō Kisen Kwaisha and the Unyu Kwaisha, though the latter is yet under application. All these companies have lines to Europe, America, Australia, etc., their regular services along these lines being twice





or thrice in a month. The first of these is the greatest, whose hitherto fund of *yen* 8,800,000 has been increased to *yen* 22,000,000, and it is going to construct twelve new ships. The tonnage of the ships possessed by this company amounts to 126,579 tons at present, and the whole number of the ships to 63. The increase of the figures from the 26th year of Meiji is 62,421 tons and 18 ships respectively.

Another steamship company, which is now under the consideration of our military and naval officers in reserve, has gained the assistance of influential business men and officials. The plan is to open lines to China, Korea, and Formosa, with three cruisers of over 6000 tons, three smaller cruisers of over 3000 tons, and eighteen steamers clad with steel. But in the time of an emergency, all these cruisers will be used for the country without compensation. The name of the company will be the Imperial Volunteer Steamship Company.

The dissolution of the United Bank in Osaka was one of the results of the recent panic in the metropolis. As to a certain panic, our business men and statesmen had investigated earnestly, but could not agree in their opinions, some denying it and other warning against it. But our industrial circles could not escape from a panic at last, though it was not such a dangerous one. Besides, several banks and companies in Tokyo fell into bankruptcy, and threw the capital into alarm. But this was soon over, without throwing the capital into a great panic.

Another thing caused by the war expense, by the instalments of indemnity, etc., is the rise of quotations. Every necessary article and luxury of life has arisen at least at the ratio of twenty *per cent*. The salaries of petty officials as police men have been raised a little in consequence.

The tenth part of all the emoluments of the officials which was exacted for the expense of shipbuilding, will perhaps be exempted before long.

While this has thus been the busiest of all these years, with the enterprise-mania, the people were visited by various disasters and calamities. Seismic waves, floods, storms, epidemics, etc., successively visited the land, and left many parts of it desolate. Over three times the number of lives lost during the War were killed and wounded in these dire visitations; besides an immense amount of damages was incurred. As the result, this year was the most unproductive in rice for these ten years, the sum of the harvest being over 35,879,963 koku, while the harvest of preceding years ranged from over 37,000,000 to over 43,000,000 koku. Generally speaking, the cost of living has advanced since the War. This is shown by the fact that the expenses for living, marriages, funerals, etc., of the people, and even of the country farmers, have increased to a great extent.

Another feature by which our readers might recognize an additional influence of the War upon society, is the expansion of our women's field. Since the War, the number of our factories has been trebled or quadrupled, and as a consequence, many of our women have come to be employed by them, which, in turn, has raised the wages of domestic maids to a great extent. Besides, women physicians, teachers, nurses, bank officers, post and telephone experts, etc., are now greatly needed. Here I would add the fact that the 280,000,000 postal cards printed during this year are expected by the Government Printing Office to increase to 300,000,000 next year. I think this may be regarded as a mark of the progress of the people in education and social affairs.



We regret Count Itagaki's too short a career as Minister of Home Affairs in the previous Ito Cabinet, for he had no time to carry out his plan of reforms in our prison system. This has really been one of our important social problems. The Government does not yet handle it practically, but we see that Mr. Kosuke Tomeoka, recently returned from America, is attracting the attention of the public to his work of prison reform. Mr. Miyoshi, the Ex-President of the Court of Cassation, has it under consideration to establish a Christian reformatory in Tokyo, Mr. Tomeoka being his collaborer and adviser. Besides, it is worth our attention that certain investigations disclosed the fact that the Okayama Orphanage is the cause of a comparatively smaller number of young malefactors in the district where it stands.

The greatest and most successful orphanage, established and maintained by Buddhists, is the Fukuta-Kwai in Tokyo. It was so named because it was established by Rev. Fukuta, a Buddhist priest. It has many patrons among ladies of rank. Other asylums, such as the Oji Orphanage, the Nasuno Foundling, the Hokkai Orphanage, all established by Christians, are gradually gaining the sympathy of the public.

As to the restraint placed by society upon the morality of the people, we see that it has somewhat improved since the War. But we regret that the restraint is pronounced by our newspapers alone. A certain member of the National Diet, who committed that shameful and sinful act of adultery, and a scholar who in connection with the water pipe scandal, received bribes, were severely condemned in our papers, and at last deprived of their high positions. At present, one of our great statesmen, who once held the power of the nation is the object

of the reprimand of our papers. Now, is such a restraint on the part of our papers based on a freak of newspaper writers or on a high standard of morality of the people? We, as factors of our society and state, earnestly hope that it may be the latter. But we have yet to verify this by fact.

### III.—LITERARY.

We have thus far dwelt upon the external phenomena of this year. Now let us go on to their grounds, their sources,—literature, culture, and religion, of which I will treat one by one successively.

The age of dilettante and quaint verses in our literature has already given its place to a more healthy and substantial era. That effeminate susceptibility and tenderness to the waxing and waning of the moon and to the shifting scenes of external nature are only, I believe, the product of that undeveloped and materialistic soul, who fails to see the Eternal Spirit ruling and abiding in temporal phenomena. That our literature is approaching actual human life proves its becoming more serious: or the cry of the reading public for social novels may be taken as another mark of its development.

The *Far East*, the *Cosmopolitan Japan*, and the *Great Japan*, which are politico-literary periodicals, have been started in the year. They are respectively under the editorship of our able writers of progressive principle, Messrs. Tokutomi, who is now on a tour through the West, Takekoshi, and Matsumoto, recently from England. The first magazine is mostly published in English, with the object of introducing the actual development and condition of the nation to the West, while the latter two devote themselves to the study of national affairs from the standpoint of the world at large. These two are very industrious in translating

Western politics and literature. All these have been successful from the beginning, gaining a large circulation among the people.

The recent War has proved that educated women are far better, as faithful wives and good mothers, than those who have no education. Owing to this and several other reasons the interest of the people in female education has been greatly awakened. The recent increase of woman's magazines may also be ascribed to the above fact. There are now some thirty periodicals of this kind in the land, most of them being based on the Christian principle. One singular instance in our journalistic world is the union of the *Yamato Kokoro*, a good Buddhist woman's magazine, and the *Jogaku Zasshi*, an influential magazine of the same kind which was regarded by the public as a Christian periodical. These two magazines announced their union sometime ago; but we can hardly find the announcement to be a fact, the former seeming to be absorbed by the latter.

Historical and biographical works and essays, translations of great English works, and the appearance of many philosophical and scientific associations are, I think, the three greatest phenomena in our literary world this year. The *History of Twenty Five Hundred Years*, by Mr. Takekoshi, the editor of the *Cosmopolitan Japan*, which was worked out in the latest method of historical study, the *Kokushi Taikei* (a great collection of all the historical classics), the *Koji Ruien* (elaborate compilation of our manners and customs in these twenty five hundred years), and the *Ijin Shisō*, or Biographies of Our Great Men, and the *Meiku Hyōron*, or the *Present Statesmen*, have all been published this year. It is worth our attention that all these works concern the history of our own nation. Is it not proper to

say that such an earnest historical investigation is one of the results of the newly aroused idea of personality?

Among many translations, those of the *Self-Revelation of God*, of *Foundations of Belief*, of the *Origin of Species*, etc., may be mentioned as the greatest. The translations of the *Influence of Sea Power upon History*, and of other various subjects concerning marriage, mechanics, railways, etc., command our attention, for all these show the widening influence of the war upon the thought of the nation.

The Sociological Association, the Shin Sect Scholars Association, the Comparative Theology Association, the Eastern Asia Association, the National Morality Investigation Association, etc., are conspicuous among our different philosophical and scientific associations. These have all been established this year, and contain almost all the leading scholars as their members. As to the nature of these associations, I will not try to explain, for the readers may guess it somewhat from the titles.

Besides these, the three great Japanese dictionaries, each compiled by specialists of national literature, and two commentaries on Kant's *Critique of Pure Reason* and Schopenhauer's *Philosophy*, may be mentioned as another kind of publication.

Concerning pure literature, two things require our attention. The first is that our reading public yearns for more social novels, being tired of love stories of young students and girls or of officials and ladies, which are too simple. The second is that the investigation of English Literature carried on very earnestly among our literary men and, as a consequence, the study of the Bible and of Hebrew literature have come to attract the attention of our scholars. The *Waseda Bungaku*, a

fortnightly magazine published by Mr. Tsubouchi, noted for his proficiency in English Literature, and the *Teikoku Bungaku*, published monthly by the students and professors of the Literary Department of the Imperial University, are the best of our pure literature, and especially does the former exact our highest admiration.

#### IV.—EDUCATIONAL.

There are two great educational associations in the Empire, the one called the Educational Society of Great Japan and led by Prince Konoe, President of the Upper House and Principal of the Peers' College, and the other named the National Educational Association and presided over by Mr. Izawa, Chief of the Educational Department of the Formosan Civil Administration Bureau. These two associations stood in antagonistic relations until recently. But the War, which united the antagonistic Ito Cabinet and the Opposition parties for a time, has likewise obliged the two associations to approach each other. The War has deeply impressed the people with the necessity of encouraging education. And this necessity does not allow separate smaller associations any more. The *Kyoiku Jiron*, or the *Educational Review*, states that Prince Konoe was recently elected president of the first association, because his character and reputation are sufficient for achieving the task of the union of the two associations and of all the different educational associations throughout the Empire.

There are four things which are important in our educational circles of this year on the side of the Government. The Kyoto University, the increase of students completing their studies abroad, a reform in the Peers' College by Prince Konoe, and the appointment of a

new Minister of Education. The bill of establishing the Kyoto University in five years having passed the Imperial Diet, the Government has begun to carry out the plan. Several professors of the Higher Schools were sent to Germany, England, France and America to complete their studies. And the Engineering Department is said to be opened first. In connection with this university and by other demands, the hitherto number of students completing their studies abroad has been increased to one hundred.

When Prince Konoe was appointed last summer principal of the Peers' College, he found that some of the students were arrogant and others mean; while those who devoted themselves to study with certain fixed aims were very scarce. The point of the new principal's reform was the settlement of the College's main aim in turning out diplomats. This principal is trusted by the public as an able educationalist though he is yet young. We are to be congratulated that we have such a good educationalist for this College, which occupies a very high position in our educational circles.

Change of object of education with the change of Ministers of Education is one of the greatest defects of our education. After Mr. Inouye died, who was an epoch-making man in our education, Marquis Saionji took his place as the Minister. By the former our technical education and national literature were greatly encouraged. The latter distinguished himself by pronouncing a cosmopolitan principle, which was greatly attacked by the so-called patriots, but really narrow-minded people. His opinion was that the object of education must not lie in turning out those eccentric patriots, who are too much spirited, but those honest and industrious folks who fulfil their



duties in usual times of peace. His principle did not contradict true patriotism but that almost jingoistic patriotism, which is too much public-spirited, while it neglects the peaceful works and enterprises of the world.

But this widely-wakened Minister resigned the post with the downfall of the Ito Cabinet, and was succeeded by Marquis Hachisuka, in the present new Cabinet. What this new Minister is going to do, the people have yet to know. At any rate, we hope that what the previous Minister merely pronounced will be realized by the new Minister, for the pronounced principle is, we believe, in accordance with the spirit of the times.

The establishment of the Foreign Language School and of the Imperial Library, proposed by the Imperial Diet, is now on foot. We expect that these will become very important organs for promoting our education. Besides, many technical schools are now under the Governmental subsidies. The great increase of students in the Engineering Department of the Imperial University, and the encouragement of technical schools by the Government, are notable facts in our education, which show the present tendency of society.

Now let us speak something about our Christian education. The greatest problem of mission schools in this year was about the adoption of the middle-school system. Several of them adopted the system, for the reason that it is the result of far longer experience of the authorities and the people than the system adopted by mission-schools, and that the former does not contradict Christian principles. The Toyo Eiwa Gakko, presided over by Mr. Ebara, M.P., which adopted the middle-school system, is very prosperous, though Christian service is strictly

enforced. Even non-Christians admire the independence of Christians in their educational work, while they wonder at the too much dependence of Buddhists on the Government in this direction. Now all the reasons for adopting the system are very nice, but be cautious not to commit the same fault with the Buddhists.

Another great work commenced by Christians in this year, is the establishment of a woman's university. Mr. Jinzō Naruse, the principal of the Osaka Naniwa Jo-Gakko (a girls' school), is the originator. It is now reported by a vernacular paper that he succeeded in gaining the assistance of Marquises Ito, Oyama, and Saigō, and many other men of rank, together with his great helper Mrs. Asano, a daughter of the Misui family, one of the wealthiest in the country.

Besides, the expansion of the Higher Commercial School, the Navigation School, the Merchant Ship School, etc., the cry for the necessity of certain education among female employees in our factories, the earnest investigation of the relation between schools and homes, the gradual increase of kindergartens, etc., are all notable phenomena in our education of this year.

In Formosa, there are now eighteen schools in which the natives are educated in the Japanese way, and in our language. Mr. Izawa, the Head of the Educational Department of the Formosan Civil Bureau, is superintending all the schools. The compilation of textbooks fitted for the natives is now carried on.

#### V.—RELIGIOUS.

1.—Shintoism. Separate our nationality and manners and customs from Shintoist ceremonies, and we will find that we can hardly recognize what is Shintoism. No wonder that Buddhism and Christianity are attracting the attention



of our nation, while Shintoism is utilized for defending prejudice and narrow-mindedness. It is true that Shintoists are now engaged in propagating their religion in Formosa, by sending Shinto priests and establishing shrines. But the principles, on which their work in this island is based, are nothing but the enshrining of Amaterasu Omikami, the Abraham of the nation, and loyal souls who sacrificed their lives for the country, enforcing the native ceremonies and customs, observed on national holidays, etc. Of course these things require our proper attention, for they have certain relation with our respectable Imperial Household and nationality. But that such things can not meet the vital need of our nation, not merely as the Japanese race but as a factor in the world and in humanity, which includes the past, the present, and the future, is a bare truth. At any rate, the Shintoists have begun their work in Formosa, with the above principles. And let us await and watch what they will achieve hereafter.

The Tenrikyō, or religion of the heavenly reason, which is under the administration of Shintoism, once attracted immense numbers of worshippers. But their number has greatly decreased this year. The direct cause of this is not yet known. But it is very plain that such a depraved form of religion does not become the rising nation of the East. The *Yorozu Chōhō*, a daily paper published in Tokyo, learns that the worshippers, who make pilgrimages to the headquarters in the province of Yamato, numbered over 100,000 a few years ago, while they now number only 300.

2.—Buddhism. The raising of the Otanis, the abbots of the Otani-sect, to the peerage, with the donation of the rank of Count, the compilation of the Fundamental Doctrines of every Sect of Buddhism, and a reform

movement among progressive believers of the Otani-sect are, I think, the three greatest things that attracted public attention this year. It exacts special attention that all these things concern the Otani-sect, though the second is also related to all the Buddhist sects. The two most active sects at present are this sect and that of Nichiren. The former is chiefly engaged in the organization question; the latter, in preaching.

That which tossed almost all the Buddhist and Christian, and even political papers and magazines into commotion for a time was the raising of the Otanis to the peerage. Those who attacked and reviled most severely the two abbots were the magazines edited by younger Buddhists who belong to their sect and that of Nichiren. All these magazines and other periodicals agreed in the opinion that the Otani-sect, which has been so arrogant and luxurious, revealed its corruption by begging and receiving such a worldly rank. From this event, the public has come to pay certain attention to the relation between religion and secular affairs.

The Compilation of the Fundamental Doctrines of Every Sect of Buddhism was conducted by Rev. Mokurai Shimaji, a distinguished Honganji priest who presided over the Compilation Committee selected from every Buddhist sect. (Rumour has it that this work was suggested and helped by Marquis Yamagata, who was deeply impressed with the need of such a book while on his trip to Russia). Rev. Shimaji rejected certain texts, which are greatly respected by the Nichiren Sect but unfitted to insert in the book, for they revile the other four sects. Now this irritated the Nichiren sect to such an extent that its believers rose against the compiler and brought the case before the Tokyo Court.

But the Court rejected their appeal. The public wonders why the sect which is so earnest in propagating its doctrine was led to such a mad act as to appeal to secular means.

A debt of 600,000 *yen*, the disorders and blunders in the internal affairs of the headquarters, and the decline of the education of young priests, are the points for which so many Buddhists rose against the Shitsuji (chief executive) of the Honganji, Kaien Atsumi by name. A periodical has recently been published with the exclusive object of attacking the Shitsuji and of investigating his blunders both in finance and education. Besides, Drs. Nanjō and Inouye, Prof. Murakami, and other leading priests of this sect are earnestly crying for a reform. The believers and parishioners in the provinces of Owari, Echigo, Kaga, etc., who were the chief contributors to the headquarters, have now been awakened to its corruption. Students of the Daigaku Rin (the university of this sect), of the Chugaku Rin (middle schools of this sect), etc., have also been led into these movements. Some of the reformers have gone so far as to call for the necessity of breaking up all the present system of the monasteries and the priests.

What will be the conclusion of this movement, we can not yet say positively. But let me here notice the fact that the attack on the corruption of the headquarters was first made by secular papers such as the *Nippon* and the *Kokumin*, several years ago, and that the present movement began since the raising of the abbots to the peerage. The temper of the public in regard to this movement is on its side. Now suppose a certain reformation has been achieved, how can the reformed Buddhism keep its life as a religion? Does it not rather become a philosophy? Or does it not become a

religion whose body is yet Buddhistic but whose spirit is rather Christian?

3.—Christianity. Among other things, the recognition by the public of Christianity as a power is a benefit, which was brought by the War. This may be seen from the fact that Christian works, such as orphanages and foundlings, which were neglected by the public, have come to receive more attention, sympathy and assistance. For instance, the Foreign Educational Society, the project of establishment of a woman's university, the Okayama and the Oji Orphanages, etc., are now calling forth public sympathy.

Another conspicuous instance is the social meeting, which was held by Christians and Buddhists of a certain class. The motive of holding this meeting was, according to the promoters' confession, simply the establishment of friendship between leading Christians and Buddhists in the country. And the addresses made by the attendants show their agreement in this that all Christians and Buddhists in the country ought to make a united movement in practical affairs, notwithstanding their differences in doctrines. Whether such a movement can successfully be carried out is very difficult to settle at hand, but there is no doubt in the fact that this meeting is the sign which shows that Christianity is now recognized on an equal footing with other religions.

As to the once flourishing controversies of the "new theology," we may say there is none at present. The field of works has been widened by the War, and there is scarcely room for philosophical and theological discussions. There is every opportunity of preaching the Gospel among the people of different ranks. The Department of Education, which has been regarded as against the use of the Bible in schools, through one of the higher officials recently

informed a guest at the office that the Department would consent to the use of the Bible in schools.

The *Fukuin Shimpō*, which is rich in spiritual nourishment, and the *Kirisutokyō Shimbun*, which is rather inclined to social problems, may properly be taken as representing the two tendencies of the Christians. But the present circumstances show that the latter tendency is predominant. Let the present Christians be careful of their spiritual nourishment; at the same time let them engage in their daily duties with earnestness.

Christian works among our educational circles have already been mentioned in the "educational" of this review, and I have no need of repeating it. But I would here remark that almost every movement in female education is commenced first by Christians or those who have received Christian education. For instance, the task of establishing a woman's university has not been projected by any but a Christian.

The home Christians are now sending preachers to Formosa and the Pescadores. The Mission Board of the Church of Christ in Japan has sent an inspector and a preacher to the former. And all other churches are going to begin their work in these islands. In connection with this, it is very encouraging that the Governor-General, Noki, has certain interest in Christian works, in the islands.

The recent circumstances, in which various united movements of different denominations are carried on, make us cherish good prospects for the New Year.

Finally, I would say that the greatest difficulty with Christians is that they want able and earnest workers; on the face of things the public is tending to Christianity. "The harvest is great but the laborers are few" is the proper word for the conclusion of my review.

## MARQUIS HIROBUMI ITO.

By C. NAKAMURA.

SINCE the nation has come into contact with the Western powers, her character has been wrought out by the three great events, which were never dreamed of by the people under the Shōgunate,—the Restoration, the Introduction of the Cabinet, and the Japan-China War.

The *Nihon*, a paper published in Tokyo, which is often regarded by some Westerners as jingoistic, pointed out the eight distinguished people in the Meiji epoch, and, if I remember correctly, gave the most prominent position to Count Okuma and my present subject. And I think all would agree with the paper in this opinion. The latter was so fortunate as to be one of the most prominent players in all the above three events; while the former, in spite of his ability as a statesman, could only participate in the Restoration. The latter has been a favourite of this generation, while the former has always had to fight with unfavourable circumstances. I, having already attempted a sketch of this disfavoured statesman, will now proceed to investigate the life of "the most favoured child of this generation."

In the twelfth year of Tempō (1842), a child was born at Shimono-seki (now Bakwan where later this child distinguished itself in the Bakwan Treaty), in the province of Nagato. It is very singular that no one, not even our subject himself, knows who were his parents. For when he was only a little child of three years, a certain Jyūzō Ito, a lower vassal of the Chōshū Clan, took him to his home and adopted him as his son. Now this foster-father, though he was the lowest vassal of the Clan, was a man of sense, deeply interested in the then



MARQUIS HIROBUMI ITO





existing circumstances of the Empire, and entrusted the education of the child to his master Katsura. Afterward, when it grew to be a young man, he became a servant of Shōin Yoshida, one of the pioneers of the Restoration. But his relation to Katsura remained the same, for the latter was interested in this promising youth.

In 1862, this young man was sent to Great Britain by his master to complete his studies. He staid there for two years, and returned by the third year with Bunta Inouye (now Count). When these two young men were about to leave Yokohama, they were detained by a British captain, who was about to attack Bakwan, by uniting with the United States, France and Holland. These young men, being employed by the captain as messengers, are said to have rendered good services in explaining the advantages of opening the country.

The Ito-Inouye alliance toward the eighteenth year of Meiji, after Okuma had been forced out of the Cabinet, may be traced back to the above earlier co-operation. In fact, they are twins of our political world, for they were, and are, friends in the Restoration, and became complementary statesmen in the great work of introducing the Cabinet system and in their task of Treaty Revision, and the one was the Premier while the other was an able Minister to Korea, at the beginning of the Japan-China War; and, finally, the one's recent resignation of the important post of the Premiership and the consequent downfall of his Cabinet were caused by the other's advice. The most conspicuous among the twin's politics was the so-called "gay policy," by which they introduced almost every fashionable manner of the West, with the object of showing the greater advancement of the Empire, and thus making easier their task of Treaty Revision.

Though the military regecy was abolished and the administration was restored to the Imperial Household, yet the clans continued to exist and this was a difficulty with the earlier Meiji Government. The ministers and councilors feared the clans and hesitated to abolish them. The wide-awakened people and young men cried for their abolishment. Mr. Ito, then only a young man of twenty three years, was one of the radical reformers, being on friendly terms with Mr. Okuma as well as with Mr. Inouye.

The new tides of civilization pushed the nation more and more, notwithstanding the desperate struggles of conservatists against them; and that difficult and epoch-making task of the abolishment of feudalism, which made even our greatest statesmen, Okubo and Kido, hesitate to carry it out, was easily effected in July of the fourth year of Meiji. Mr. Ito, who was at this time residing in Osaka and occupying the post of Kōbu Tayū (Vice Minister for Public Works at the time), was very much satisfied with the abolishment, and wrote a letter to Mr. Mutsu (now Count) at Wakayama, saying that it was not expected by him that this difficult task could be carried out so soon.

Previous to this, Mr. Ito, with Mr. Okuma, proposed to construct railways but, seeing the grave objections raised by conservatists, escaped the difficulty by proceeding to the United States as an inspector of finances and the banking system. But the enterprise was carried out by Mr. Okuma, and the opening exercise of the Tokyo-Yokohama Railway was celebrated. Mr. Ito, having returned from the trip after one year, saw the railway constructed, and could not refrain from participating with his friend in the reward.

After one of the greatest difficulties of the Meiji Government, that is,

the abolishment of the clause, was over, they were confronted with another difficulty, which has required the greatest wisdom and tact of our best statesmen,—Treaty Revision. It was thought by the then ministers that the best way to prepare for it lay in sending a special envoy to the West to investigate Western manners, customs, institutions etc., and to examine the temper of the Powers toward the Revision. At the end of the fourth year of Meiji, Iwakura, Minister of the Right, was appointed the special envoy, and Okubo, Kido, and Ito followed him as his staff. When they arrived at San Francisco, Mr. Ito made an English speech, in which he spoke these words, "the Imperial standard is no more a seal which shuts out things Western but a sign of civilization."

When they arrived at Washington, the Government of the Union advised them to begin the task of the Revision at once, without any preliminary negotiations with the Western nations. The advice was received and Mr. Ito was sent back to the Empire, to get a document of authorization for the Revision. But Mr. Soeshima, now the president of the Oriental Association, rejected his request, for he knew that all the Powers would not consent to the Revision. Besides, the German Minister to the Union explained to the Envoy what the "*most favoured nation*" means. From these circumstances, the negotiation which had been already begun between the Envoy and the United States was postponed. And the Envoy and his suite made a trip through Europe and America.

After they returned from the trip, Mr. Ito was appointed Minister of Public Works, in which post he remained for nearly five years. But he stood, in these years, on a secondary position in his rank and influence, and we have nothing special to say

about his work. He was yet young in these days, and his predecessors, such as Okubo, Kido and Okuma, occupied the higher positions and exercised more influence.

After the Civil War, Okubo was assassinated by one Ichiro Shimada, a native of Kaga province, and Kido died some years before. The important post of Minister of Home Affairs, occupied by the former, was given to Mr. Ito. Thus he became free, more and more, in exercising his influence, but Mr. Okuma, who at this time occupied the two highest posts of Sangi (Councilor) and Minister of the Treasury, possessed far more influence and controlled him. In those times, our political world was divided into two portions, the one led by Okuma and the other by Itagaki. The former had no rival in the Government, while the latter was the only statesman in the Opposition, who could exercise great influence. Okuma, who was not satisfied with the Clan Government, taking the advantage of the great influence of the Opposition, planned to crush it by enrolling certain statesmen of the Opposition in the Cabinet and by summoning a diet in 1883. But the plan was too radical at the time, and he failed in this and was forced out of the Government.

Okuma's failure disclosed the golden age for Ito. He, who had been seeking a good opportunity for so long a period, was now emancipated from the fetters of his predecessors. He succeeded Okubo in the post of Home Minister, and committed himself to the betterment of the official organization and to the enactment of laws, while his colleague, Inouye, assisted him in Treaty Revision, as Minister of Foreign Affairs. It was at this time that the phrase, Ii-dōme, or Ito-Inouye Alliance, appeared in the papers and among the people. In 1882, Ito proceeded to Germany

to investigate the constitutions of the West, being followed by Saionji, ex-Minister of Education, and others. He was greatly impressed with the appropriate application of the German laws to practical matters, and this is the reason why our constitution is of the German type.

After two years he returned from the trip, and assumed the post of Minister of the Imperial Household. Our Government has a peculiar relation to the Imperial Household, so that they, however able and wise they may be as statesmen, can never succeed unless they are on good terms with the Household. These observations bear out the fact that Mr. Ito has been most successful in his career, for he was united very closely with the Household while he remained in the post. And this is also the reason why he was so often blamed by the people for concealing his own blunders in "His Majesty's sleeves." In 1884, Peerage Regulations were published, and Mr. Ito was promoted to the rank of Count, with the reward of *yen* 30,000. Some attribute his success to this enactment, which softened and pleased almost all the officials and court-nobles, and I think that it gained him fame and confidence among our officialdom.

Count Ito, having thus made sure his ground, was about to effect one of the greatest events in this Meiji Epoch,—the introduction of Cabinet system, when a *coup d'état* took place in Korea, between the progressionists and conservatists. To the former belonged those younger people who were educated in Japan and greatly respected the Western civilization, while the latter consisted of the Min family and the then influential older people who were under the direction of the Chinese Government. In 1884, a war broke out between China and France, and

the former neglected Korean affairs. The progressionists, led by Bokueikō and the late Kingyokukin, availed themselves of this opportunity and murdered several ministers and higher officials of the Min Party. But the conservatists were soon assisted by 2,000 Chinese soldiers and defeated the progressionists. Mr. Takezoe, our Minister to the peninsula, who assisted the latter by guarding the palace with soldiers, was also obliged to evacuate.

It was by this *emeute* that Count Ito added more to his reputation and respect. He proceeded to China in February of the next year, and opened negotiations with Viceroy Li. The result was the Tien-sien Treaty, in which the two plenipotentiaries promised to withdraw their soldiers from Korea, and to inform each other about the sending of troops hereafter to the country in case of necessity.

Thus every obstacle to our statesman's long cherished plan was removed, and the stage was left to his freedom. But he was rather too cautious in effecting the introduction of the Cabinet system. He feared whether this would not incur some difficulty with Count Kuroda, who had returned from his trip to the West a short time before, and was expected by some of the people to become the Premier. Indeed, Count Ito owes much of his success to Counts Oyama and Saigo (now Marquises), for he boldly carried out his plan in the formation of the first Cabinet with their encouragement and assistance. This was effected on the 22nd of December, 1885. Count Ito assumed the post of Premier and remained at the same time in that of Minister of the Imperial Household. Counts Yamagata, Inouye and Matsukata were respectively invested with the posts of Ministers of Home Affairs, of Foreign Affairs, and of the Treasury.



Another programme soon presented itself to our subject after the above task was concluded, and that was the resumption of Treaty Revision. At first he left the task to Count Inouye's will, but was soon surprised with so many objections raised against the scheme of his friend by Mr. Tani, Count Itagaki, and the majority of the people. The task was again stopped, and Count Inouye resigned the post. But the commotion could not be pacified, for the Opposition availed themselves of this opportunity attacking the Ito Cabinet. It was at this time that Count Goto presented a memorial, in which he reprimanded the Cabinet's blunder in Treaty Revision, and urged the necessity of a responsible Cabinet. Thus the Cabinet fell into a double siege. What was the surprise of the people, when the Peace Preservation Regulations were enforced, as soon as they were enacted, and nearly six hundred people were driven out of the capital, or imprisoned! But the *coup d'état* was not effectual in suppressing the commotion against the Cabinet, and the obdurate Cabinet was at last thrown down.

Count Ito (now Marquis) is regarded by some as a "peace-at-any-price man." I think he is such a statesman, for he has been always a statesman, and not a military man. We may say that the recent downfall of his Cabinet had its cause in the very fact that he preferred peace to the detriment of the desire of the people and the military and naval circles, in the recent foreign diplomacies. Now the reader may ask why such a peaceful statesman could enforce such a strong Regulation, and my answer should be that Count Yamagata (now Marquis) was the motive power of that *emeute*, whom we may regard as a military statesman.

After Count Ito resigned the post of Premier, he was appointed President of the Privy Council, which was established by himself. In this post he remained some four years, which were of comparative leisure and ease, except his objection against Count Okuma's scheme of the Revision, in 1889. He devoted most of his time and energy to the investigation of our constitution, and published, as the result, a commentary on it. Hence the nickname of the "Kempō Haku," or Constitution Count. The object of the publication is described by the author to lie in showing the difference between ordinary popular governments and our nationality.

On the 25th October, 1890, the first Imperial Diet was summoned under the Yamagata Cabinet, Count Ito was elected president of the Upper House. Such a post as this was very appropriate to his capacity, and he managed affairs very ably. Even Okubo, one of our three greatest statesmen, is said to have declared his inferiority to him in this capacity. But after the first Diet was closed, he was again removed to the president of the Privy Council. Although he was not a member of the Cabinet at this time, yet he was its oracle, its motive power.

After two years the oracle discovered his place, stepped forward as a giant, and formed a new Cabinet, succeeding Count Matsukata, who resigned the post of Premier. The Matsukata Cabinet at this time dissolved the Diet, and interfered with the general election. Now Count Ito and Mr. Mutsu rebuked these acts as unconstitutional. And this was the main point of the people's dissatisfaction against the Matsukata Cabinet. From such circumstances, the new Ito Cabinet was welcomed by the people, who expected of it a responsible Cabinet.

"Responsible Cabinet" and "self-asserting diplomacy" have been the two greatest texts in our political circles, so that every affair since the diet was established has been decided in accordance with these principles. The Opposition parties attacked the Cabinet with these weapons, and they made an obdurate defence against them, though the defence was not done well and ably. Even the Ito Cabinet could not escape from such attacks by the Opposition parties. In fact, every time, except the seventh Diet specially summoned for the Chino-Japanese War, the Diet sat, there were always certain attacks and defenses between the Cabinet and the Opposition. The former was always vexed with such problems as Reforms in the Official Organization, Strict Enforcement of Official Rules, Pressing Necessity of Treaty Revision, Lack of Confidence in the Cabinet, etc. In the struggles of these two parties, the Diet was twice suspended and twice dissolved. The public was greatly disappointed with the unconstitutional conduct of the Cabinet, at the same time they wondered why the Opposition was so harsh against the blunders of the Cabinet. It was at this time that some Westerners ridiculed the nation as unfitted for constitutional government, and that even some of our own politicians and newspaper writers sneered at the quarrels as "a fighting of snails with their horns." The nation seemed indeed like an "island nation."

But pray, my readers, can you not recognize that our nation has shown a certain capacity in the late war by which she may become the "light of Asia"? I believe that she possesses such a capacity and may become a factor in speeding the kingdom of God, if her material progress is complemented by her spiritual growth, which now is going on. "On what ground, do you

believe so"? our readers would ask. And my answer should be that the Chino-Japanese War and the recent downfall of the Ito Cabinet are the ground.

The former has proved the nation's material progress, on the one hand, and, on the other, crushed the jingoism of the people and awakened them widely to the world. Christianity has come to stand on an equal footing with the other religions in the Empire, the public has recognized the proper position of religion and morality, female education has come to command much more the attention of the people, and so forth. The latter, the downfall of the Ito Cabinet, means, in a sense, the introduction of a higher morality into our political circles, for it collapsed by the principles of a responsible Cabinet and self-asserting diplomacy, in connection with its maladministration in the retrocession of *Leontung* and in Korean affairs, and in the post-bellum movements.

The present Matsukata Cabinet stands on the above two principles and on the additional principle of freedom of personal rights. Now such things as responsibility and freedom can only be predicated of the self-asserting Ego. That our political circles are advancing toward such principles, is but the sign that the noble idea of personality is dawning in their minds.

Thus our nation escaped from the crust of the pantheistic idea which is so prevalent throughout the East. The political awakening of the people to the idea of personality must be followed by the far greater idea of the personal relation of personal beings with the Absolute Personality. And thus Christianity has been left to work out whatever it chooses. (The reason why I have not written about Marquis Ito's conduct in the War, is simply because I think our readers are already acquainted with it.)

OBSERVATIONS ON THE SPIRIT OF  
THE TIMES.

By KANZO UCHIMURA.

*(Continued.)*

## 3.—A NATION OF SELF-PRaise.

**T**HERE is nothing more detestable in one's character than self-praise. Society puts no confidence in men of self-praise, and the wise restrain from it; for it is nothing but the production of vanity and emptiness. "Still waters run deep." Self-laudation is the opposite of humility. Humility is silent but self-praise prates. The former steals away from the public, while the latter advertises itself in the papers. A man of self-praise is a man of pride, vanity, hypocrisy. We have good examples of self-laudation in the Emperor Nero and in the Pharisees. Self-praise does not belong to true heroes and heroines, but to mean persons and to devils.

Thus it is with individuals; but companies and institutions, which are the combinations of individuals, tell the same story. Never rely upon the advertisements of a company that praises itself, for it sells false articles. Never ask admittance to a school of self-praise, for there is no healthy morality in it. Never read any newspaper which admires itself, for it gives us false information. The reading public of America knows that there is no false production in Houghton, Mifflin and Company, though it has no special advertisement or self-laudation. Amherst University, which has not relied upon its advertisements and announcements from its beginning, is recognized as a school of the purest and highest morality. The *Times* has gained its present influence and power not by self-laudation but by simple honesty and diligence. The present generation is the generation of self-praise and announcements. Individuals, associations,

politicians, writers, doctors, business-men, take the advantage of announcement. They say, "the secret of success lies in gaining reputation." Or again, a paper learns that Mr. So and So has earned a large fortune by selling his reputation. Oh, the country of the wise! the country of humanity! We see the rapid growth and prosperity of advertisement managers and their advance in prices, but where can I find the evidence that Nippon is the country of the wise?

Thus self-praise is not a virtue at all with individuals and their associations. Is this not the same with a nation? Is it not because the Chinese are a people of self-praise that we look lightly upon them? They allow themselves to be the 'great nation,' or 'the nation of the central flower.' Do we not laugh at their well-frog-like knowledge and their ostentatiousness? There can hardly be anything more disgusting than their pride, to the eye of foreigners. If there is anything which deserves the flash of a fist, it is nothing but this top-knots nation of self-praise and pride. If this is so with the Chinese people, it must be the same with the Japanese. If the pride of the Chinese is to be sneered at, there can be no reason why the pride of the Japanese is to be respected. Would any one like to say that race-pride is patriotism? Then are not the Chinese admirable patriots? Pray, I believe that the Japanese are losing the confidence of the world in just the same way in which the Chinese incurred the contempt of the world. Nor does the matter end here. For we recognize a certain admirable element in the race-pride of the Chinese. Not only do they boast of their own country among themselves but they do this even among foreign people. They are Chinese in New York or London. They are people of



vanity both as a nation and as individuals. There is courage and conviction in their self-praise. But this is entirely different with the Japanese. There is a great difference between their race-pride among themselves and the same in London. He who boasts of the courage and culture of Nippon does not necessarily boast of these in Berlin. Alas, we are informed that a patriotic philosopher who uttered big words in Tokyo about the collision of Christianity and education became a cold critic of the defects of Japanese women before assemblies of European ladies! I have often witnessed Japanese patriots whose conduct is like a "brave dog, only before his master's gate." If patriotism is to be loudly spoken, why do they not cry out for it before the world? I am curious to see another "Collision of Christianity and Education" published in Berlin in the German language, or to hear a Japanese speech delivered against the British nation among them, as Beecher once did at Liverpool. Boast before foreigners and in foreign nations, if the Japanese have to boast at all. If the "race-spirit" means to boast of their own country among themselves, what a mean thing it is!

Let us now study why the Japanese boast of their own country.

A.—The vanity of the people that boast of their patriotism is as low as has been mentioned above. They were really Japanese who caused the late scandal in connection with the iron tubes of Tokyo, after having established an iron foundry by appealing to the patriotism of the people. They who coveted illegal profit by contracting for the collection of military coolies for the Government, when all the nation united in contributing their blood and money, likewise belong to the Yamato tribe. There is a class of vain patriots who are irritated at the purchase of a

nice scenery of the country by certain foreigners, while there are immense numbers of our sisters who commit themselves to the passionate indulgence of "red beards." "The folks adhere to righteousness, and make light of petty profits," a stanza by Tokai Sanshi, I am ashamed to sing for the people at the markets of Yokahama and Kobe.

B.—Does not the self-conceit of the people that avow themselves to be of the highest loyalty also need a certain correction? Leaving out the obscure beginnings of our country, have the Japanese been really loyal to the Imperial Household, since the Fujiwaras took the reins of the administration? Yes, there were the loyal Sadamori and Yoritomo who subjugated the tyrannical Masakado and Kiyomori. But, alas! the history of the past eight hundred years reveals the decline of the authority of the Imperial Household, and the arrogance of the warriors. What a scandal the people cast upon the Imperial Household for so long a time as the Hōjō Regency of nine generations! Did not three hundred thousand of the people, under the command of Takatoki Hōjō, try to crush down the merest number of five hundred loyal souls who defended the Emperor Daigo by shutting themselves in the castle of Chihaya? Did not the eight hundred thousand of the inhabitants of Kyūshū cruelly butcher the small number of seven hundred of Masashige's loyal subjects, who rode on the battle-field of Minato Gawa (a river at Kōbe), vowing of having new birth seven times? Was not the whole of Kyūshū the den of rebels, led by Otomo Shōni, when a little crowd of loyal warriors lay concealed on Mount Aso in the territory? And coming down to the time of the Restoration, it was only after the Imperial force had won victory at Toba and Fushimi and the Shogun-



nate army had failed in the subjugation of the Chōshū Clan, that the loyalty of the nation appeared. Are not the people, who are burning with loyal spirit only after the Restoration, those who made the admirable Hikokuro Takayama, Jiro Hirano, and Gessho, a Buddhist priest, suffer death? Remember that most of the people, who now think it as duty to make a pilgrimage to the shrines at Minatogawa and Shijō Nawate, are the descendants of those rebels who slaughtered the most loyal Masashige. Remember that those who are so earnest as to build monuments for admiring Takayama, Hirano, etc., were they who feared even to speak of loyalty before the Restoration. Judge the people's attitude toward their Imperial Household, with an impartial eye on our history, and you will find that we can not but groan for their shameful disloyalty.

C.—The excellent history of the country which has no rival on the earth can not wholly be attributed to the loyalty and chivalry of the people. In fact, most of our history owes a great deal to Geographical gifts. One side of the Empire is guarded by the immense ocean, while the other side is separated from China five hundred miles. And Korea could not be a favourable country for making a nation that might rival us. Standing at such an advantage, the nation's independence for two thousand years can by no means be boasted of. The Hollanders who, after meeting various difficulties with the European Powers, established their nationality, small as it is, on the North Sea, may be entitled to be proud of their independence. The Hungarians, who fought with Russia and Austria, were finally obliged to surrender to their enemy. And yet they are not slighted by the world; and they themselves, keeping the noble idea of

self-importance, have recovered their former freedom and independence. But the Japanese have not yet sacrificed their blood for the sake of freedom and independence. Their victory at Hakata over the invading enemy of the Gen Dynasty of China (even this victory was assisted by a storm) and their successive victory in Lao-tung are but the two instances in which the people fought with a foreign enemy. On the other hand, the instances in which the people were defeated by foreign peoples, are not few. Are the cases in which Bakwan was taken by the British, by America and by Holland, or the defeat at Satsuma by the British, not good examples by which we may warn ourselves? Never did our people reject the British or crush the French. The people who are strong against China but weak against Russia can not yet boast of their courage.

From these observations, I should say, abstain from the pride of one's own nationality. This pride consumes vainly the actual power of a nation. The cases are frequent in which a weak nation is brave on account of their humility, and a brave one is timid on account of their greatness. Is not the present time really a crisis which needs the utmost prudence and caution on the part of the people who are engrossed in victory-meetings?

#### 4. THE SIN OF THE NATION AND HER ARCHITECTURE.

Tradition has it that man punishes those who do evil in bright day-time, while a friend takes his place in seizing those who do evil in secret. But scarcely may there be a case in which evil done in secret does not come to light. The corruption of a people reveals itself in their works; cunning policy which was prepared at a waiting tea-house is brought before the court.

There is an English word, *sincerity*, which means truthfulness. It consists

of the two Latin words, *Sine* (without) and *Cera* (wax). Hence absence of wax is meant by sincerity. This single word implies a great lesson.

In the decline of Rome, the morality of her people became depraved to the utmost. Men spoke of patriotism, but did not believe in sincerity. Indeed the age was the age of tricks, in which religion was sneered at while morality became like a toy played upon by politicians, newspaper writers, merchants, etc. And even while the Roman Government was yet maintaining its authority, while its military men were gaining a brilliant success beyond the sea, while the poets were praising the glory of the Latin race, and while the politicians were planning for more expansion, corruption crept into their houses, water-pipes were broken, the Tiber began to overflow its banks, the apparently splendid palaces came to lean over. Why was this? It was simply because the Roman architects, carpenters and plasterers had all been so directed by selfish motives that they built residences and palaces which were splendid merely in appearance. They used very unfit material to such an extent that they were gradually led to paint cuts in marbles with wax. From such a circumstance, the Roman citizens came to make a special contract with contractors not to use any waxed marbles. Then the absence of wax is said to have come into use, meaning by it *sincerity*. The absence of wax, materials which endure rains and winds, water-pipes which bear the force of water, what a deep meaning do these things imply!

Show me certain buildings, and I will estimate the character of their architects. The Osaka Castle does appropriately represent the Tycoon Hideyoshi, and that of Kumamoto Kiyomasa Kato. Show me any public work of a nation, and I will judge her social morality. There is some-

thing admirable in the moral nature of the Germans who spent seven hundred years in constructing the Cathedral of Cologne. The patience and intrepidity of the Hollanders are represented in their wonderful dikes. Were the disposition of a nation steady, her buildings would be simple but durable. Were the disposition of a nation fickle, her buildings would be showy and weak. The reciprocal relation of these two can never be mistaken.

Now taking this norm, measure the moral grades of the Japanese. Notwithstanding that their papers speak loudly of their great expansion, their patriots cry for "Kunshi-koku," or the state of the wise, or that their educators pronounce the Westerners beast-like nations, are their recent buildings and public works properly representing their steadiness, honesty, and humbleness? Could the post-construction of Yokohama sufficiently evince the nation's superiority to the Dutch? Examining results of the earthquake in the Binō District, could the Japanese of the Meiji epoch boast of their advancement over the Japanese of the Keichō and Meiwa epochs? Do not rail-way works, which are swept away by every flood, disclose dishonesty and the lack of virtue on the part of the rail-way companies themselves? Does not the fate of that iron-foundry, which was established by appealing to the patriotism of the nation, strip off the disguise of the loudly spoken patriotism of the present? Is not the story that a certain mason of a rail-way company is afraid of the danger of passing a tunnel which was worked out by him, a very fit example in penetrating into the true condition of the present social morality? "Whited sepulchres" was the phrase used in designating the Jewish hypocrites, and is not the phrase, "white-painted houses" the most appropriate one

for naming the present Japanese? That in which quick accomplishment, outward show, temporariness, are respected at the expense of permanency and the future generation, characterizes the public works of the nation at present.

5.—THE REASON OF THE UNSETTLEDNESS  
OF AIM.

That the present Government possesses no fixed aim in diplomacy is spoken of equally by the leaders of the Opposition and by the members of the village assembly. How can any one who has the least information about the present circumstances, refrain from cherishing this kind of dissatisfaction? The Meiji Government is strict in regulating home affairs. They repress the pen of newspaper writers, shut the mouths of statesmen, bind the conscience of school teachers, molest free scholarly investigation (concerning Shintoism), help the Hongwanji sect by rejecting

foreign religion, establish that iron foundry, furnish private contractors with profits in dealing with military coolies, besides many other home affairs that have been managed so admirably.

I can scarcely find any point which commands our admiration, in their diplomacy. Treaty Revision, of which they are proud before the world, has been successful only on paper, and we commoners can not see the necessity of promoting in rank the diplomats who participated in this task, unless we witness the successful practice of the Revision. The cases of the Chishima (a warship), of Korea, of Lao-tung, and of Formosa, are very good examples of the foreign policy of the present Government, and we can hardly believe, even with our green-hand observation, that it is with the dexterity of a Bismark or a Disraeli.

*(To be contin ued.)*

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## FUJI-YAMA.

Matchless Mountain, rising grandly, with what joy-enraptured sense  
Multitudes have looked upon thee since earth saw the race commence ;  
Reigning god-like through the ages with thy throne in azure skies,—  
Not like throne of earthly monarch, it the wrack of time defies.

Pilgrims ever journeying thither worship at this Mecca-shrine,  
Giving Buddha adoration through his handiwork divine ;  
And the harpings of the minstrels breathe their passion-hearted lays,  
Chanting ever of its beauty in their rhapsodies of praise.

Worth it is to cross wide waters or a weary waste of land,  
For a glance upon this mountain, or within its presence stand  
Filled with awe and speechless wonder with such majesty sublime,  
And the soul-entrancing splendor of this monument of Time.

Fair as any fairest vision poet-prophet ever saw  
Is this Mount when first its splendor holds the wondering eye in awe ;  
With a grandeur so appalling comes a numbing of the sense,  
Stilling all our adoration with its silent eloquence.

Like the rainbow arch of beauty it has perfect lines of grace,  
And its shattered fragments round it fold it in a soft embrace ;  
While its shoulders are enfolded in an iridescent glow  
Shining far above the cloud-mist is its diadem of snow.

Nature's Monarch, standing grimly, like a giant without breath ;  
Head grown hoary with the ages, ripening for nature's death ;  
Though the ever-surging ocean thunders round thy rocky base,  
Far above thy crown serenely still is kissed by heaven's face.

FRANK DEARDORF.

San Francisco, Cal., 1896.

*In "The Far East."*



FUJI-YAMA.



# Human's Department.

## TEST QUESTIONS AND ANSWERS FOR W. C. T. U. WORKERS.

1. What is the basis of all temperance work?

Love for humanity and sympathy for the victims of the liquor traffic form the basis of all temperance work.

2. Give the names of all the different temperance organizations of which you know.

(1) Outside of the W. C. T. U. and its branches the Prohibitionists probably rank first among temperance organizations. (2) Nearly all religious bodies, all denominational young people's societies and the Y.M.C.A. advocate total abstinence for the individual and discourage the general use of intoxicants. (3) The temperance alliance and the good citizenship movement have proved powerful factors in the solution of the saloon problem. (4) The Red and the Blue Ribbon Leagues. (5) Father Mathews' Total Abstinence Society. (6) Independent Order of Good Templars. (7) The Royal Sons of Temperance. (8) Knights Templars. (9) The Washingtonian Association.

3. What, in your opinion, is the best way of dealing with the liquor traffic?

Prohibition of the liquor traffic for beverage purposes, and governmental control of the sale of alcohol for medicinal, scientific and mechanical uses.

4. What was the origin of the W. C. T. U.?

The Woman's Christian Temperance Union was born of the Tem-

perance Crusade (which originated in a prayer-meeting led by Mother Thompson at Hillsboro, Ohio, Dec. 23, 1873,) at Chautauqua, N. Y., in the summer of 1874, and held its first convention at Cleveland, Ohio, the following November, electing a full corps of officers; departments have been added from time to time and the work accelerated in various ways little thought of in that initial convention. Mrs. Abbie F. Leavitt was the first choice for president, but declined to serve in that capacity. The following were elected: President, Mrs. Annie Wittenmyer; corresponding secretary, Miss Frances E. Willard; recording secretary, Mrs. Mary C. Johnson; treasurer, Mrs. Abbie F. Leavitt.

5. What was the beginning of the Y?

The formation of the Y was a result of the Crusade of a young ladies' Temperance League at Cleveland, Ohio, in 1874. The first Y. W. C. T. U. was organized at Amboy, Ill., in 1876. It became a department of the National W. C. T. U. in 1880.

6. When did it become a Branch?

The Y was changed from a department to a Branch by order of the Boston Convention, November, 1891; and its superintendent was made secretary of the Y Branch, thus becoming co-efficient with the National officers.

7. When was the World's W. C. T. U. organized?

The World's W. C. T. U. was founded in 1883, with Miss Willard,

president, and Mrs. Mary Clement Leavitt, corresponding secretary; the first convention was held in Boston, Nov. 10. 1891, with delegates from England, Canada, Australia, South Africa, China, India and other lands.

8. Who suggested the white ribbon as a badge and when was it adopted?

Rev. Henry A. Reynolds, the red-ribbon reformer, about the year 1876, when laboring in Waltham, Mass., called the ladies together, as was his custom, to organize a W. C. T. U. It seemed then to occur to him that a badge for the ladies was desirable, and as his men wore the red and the Murphy movement had adopted the blue, he suggested the remaining national color for the ladies, calling attention also to its significance of purity and peace. It was adopted as the badge of the National W. C. T. U. at Chicago, in 1877, on motion of Miss Margaret Winslow.

9. In what state was the Scientific Temperance Instruction Law first introduced, and how many states are yet without?

Vermont was the first state to have a Scientific Temperance Instruction law.

New York was one of the first legislatures in which a Scientific Temperance Instruction Bill was introduced; New Hampshire and Massachusetts passed stronger bills with a penalty clause very soon afterwards. Arkansas, Georgia and Virginia are the only states that are now without this law.

10. Name all the Red-Letter days of the National W. C. T. U.

The following days have been appointed Red-Letter days:

- 1 Anniversary Day, Dec. 3rd.
- 2 Sabbath Observance, 1st Sabbath in April.
- 3 Flower Mission Day, June 9th.
- 4 World W. C. T. U. Day, Sept. 22d.

5 Crusade Day and Children's Harvest Home, Sept. 28th.

(Period intervening between last two named is called Self-Denial Week.)

6 World's Day of Prayer, date announced by National Superintendent.

7 Peace Day, 3d Sabbath in December.

8 Mothers' Day, Teachers' Day and White-Ribbon Day are movable dates according to locality.

Many unions turn the National holidays to account.

11. How many departments of work has the National W. C. T. U.? Under what divisions?

[According to the National W.C.T.U. leaflet for 1896 there are thirty-nine departments of work, under six divisions.]

12. In what special lines are the Y's most successful?

The Young Woman's Branch has been very successful in all lines of work that border on the social, evangelistic and educational departments, such as L.T.L., Sunday-school, distribution of literature, Flower Mission, Medal Contests, Circulating Petitions, Parlor Meetings and Entertainments, the establishment of Noon Rests and Coffee Houses, etc.

13. What do you consider to be the most important work accomplished by the National W.C.T.U.?

It is hard to sum up in a few words the efforts of twenty-two years along lines of work embracing such a diversity of talent and methods; it is even more difficult to select any one thing as the most important work accomplished. The fundamental principle of creating sentiment against strong drink has been most thoroughly accomplished. Pulpit and press, teacher and text-book, social and family life have been fully aroused on the subject and have placed their influence over against the enemy of American homes. Incidentally the W.C.T.U. has demonstrat-

ed to the world the ability of women to plan, organize and execute a great undertaking in the face of solid opposition and an empty treasury. To have belted the world with the white-ribbon faith is, of itself, one of the greatest events of the last decade.

#### 14. By the Y?

One of the best things brought about by the Y. organization is the development in girls of an interest in matters outside of their own personal affairs; an awakening to the responsibilities of womanhood and the influence they can exert in shaping the lives of those with whom they are in daily contact.

#### 15. Give a brief history of the Polyglot Petition.

The idea of presenting a general petition to all the governments of the world praying "that the standard of laws be raised to that of Christian morals, and for the protection of the home by the total prohibition of the rum traffic and the opium trade," originated with Miss Willard and was drafted by her at Evanston, Ill., in 1885. It was then sent to Mrs. Mary Clement Leavitt, who carried it for eight years, obtaining signatures in almost every nation. The first public presentation was made by Mrs. Mary Bannister-Willard at the International Temperance Convention, held in Antwerp, in 1885. It was presented to our government in 1895, by Mrs. Clara Hoffman, accompanied by the National officers. And in due time will be presented to all the leading governments.

The petition can be signed in three ways, (1) actual signatures of men, (2) actual signatures of women, (3) attested signatures of great bodies or societies by the hand of some officer empowered by the vote of said body or society to sign the petition.

The number of signatures approaches two millions, the number increasing every day; among them are the names of kings and queens, dignitaries of state, leading philanthropists and

educators of our own and other countries, of which Gen. Neal Dow fittingly heads the list.

The work of getting the signatures trimmed and pasted on the petition has been done by Mrs. Rebecca Shuman, of Evanston, Ill. It is estimated that the actual time thus spent would amount to two years, allowing eight hours to a working day. The petition is now about seven thousand yards long.

The Polyglot Petition is the largest of its kind and is the only one thus far that is world-wide in its purposes and designs; it has been printed in the language of every nation on the globe.

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### THE PRESENT STATUS OF CHRISTIAN WORK IN JAPAN.

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THERE is a general lull in all branches of Christian work. Or in other words there is not the same progress and success as in former years. The causes for this state of affairs are various.

One of the reasons is apparently the failure on the part of the Japanese pastors and evangelists to meet the responsibilities that devolve upon them in caring for the flocks that depend upon them for instruction and guidance. It is very largely the case that as the work has passed out of the hands of the missionaries into that of the natives there has been a decrease in growth and interest.

This is not especially strange, or to be wondered at. Many of the preachers are Christians who have not had a long training and they lack the knowledge and experience that are requisite to the highest success.

It is also evident that there is among the preachers a failure to understand what are the essentials of Christianity; and instead of the

important and fundamental doctrines being brought to the front matters of little consequence are given undue prominence. Instead of giving the people a picture of the nature and exceeding sinfulness of sin, that would make them hate and loathe it, and seek deliverance from it, there have been disquisitions on philosophical and scientific themes. In the place of teaching the depravity of the natural heart, and the need of the cleansing power of the Holy Spirit there has been a tendency to teach that men are creatures of sinful habits and the one great thing for them to do is to reform. It is sometimes also assumed that man has the power to do it in his own strength. This is not universal, for there are some who do give due prominence to the essentials of the Christian faith. Where this is lacking there is a diminished interest in the churches and a lowering of the standard of Christian life.

Another cause of the present condition of things is a wave of materialism is sweeping over the land. The former President of the Imperial University, and others who are prominent as leaders of thought, have come out boldly in the denial of all that is supernatural and maintain that "when men are thoroughly acquainted with the nature of things and the principles which control the world religion is superfluous."

According to these teachers religion based on future rewards and punishments may satisfy imperfectly developed minds but the highly developed consciousness can never allow as a motive for action the existence of an external authority such as religious devotees claim for their objects of worship.

It is admitted that a large class of people have been benefitted by religious teachings, and that the doctrines of Christianity are superior

to all others, that no other creed has better taught the doctrines of universal brotherhood, nor supplied stronger incentives to virtue. They admit also that among the missionaries there are men of great earnestness who feel that they are preaching the truth. If their zeal is imparted to the Japanese converts we may yet see a great awakening in the land.

Another cause of the diminished growth in Christian work is the rapid increase of the commercial spirit among the young Japanese. For years past the leading statesmen and others have been turning their attention to the development of the resources of the country and multiplying its industries and sources of revenue. This has resulted in various enterprises that have brought prominence and wealth to the few who have achieved success, and the old sentiment that to engage in commercial pursuits was disgraceful has largely passed away.

There has followed this state of affairs a greed for wealth that engrosses the attention of a large class of the rising generation to the exclusion of every thing else. The Christians are caught in the tide, and carried along with the others in the general desire to become rich. Several of the preachers and evangelists have also given up Christian work and gone into business. Fewer young men are also turning their attention to the ministry.

Of course this state of affairs can not continue always. Many will learn by a bitter experience what is the deceitfulness of riches and its pursuit and we hope the time is not far distant when the Christian churches in Japan will be fully alive to their duty and responsibility.

There have been reports of a general defection from the faith among the Japanese Christians. But extensive inquiry has revealed



very conclusively the fact that the teaching and acceptance of heterodox views is confined to a very limited circle. The great body of the Christians are loyal to the truth, and the results of preaching new and advanced views in theology have been so disastrous that the present tendency is more and more towards the acceptance of the doctrines that are held to be fundamental to the evangelical faith.

It is a pleasure also to state that the relations between the missionaries and the Japanese are in general intimate and cordial. There is testimony from a great many sources that, with a single exception, no friction is experienced on account of a hostile or anti-foreign spirit on the part of the Japanese Christians.

The one thing needed most of all in Japan at this time is the outpouring of the Holy Spirit. It is the general feeling that there are enough men and means now employed to work a great change in the country if only accompanied by the power from on high. In many ways there is a ripeness for such a coming of Divine power, and in many minds the hope and expectation of such a blessing. For some time past meetings have been held by the various pastors and other workers in Tokyo for the special objects of praying for the outpouring of the Holy Spirit. A deep interest has been manifest and special services are being held in all the churches in order to arouse and stimulate the believers as well as gather in the unconverted.

The coming of Mr. Mott of the Young Men's Christian Association just at this time is most providential and is possibly the agency that is to be used of God for a general awakening. He is a man of spiritual power, and his work in other lands has been greatly blessed. The beginning of his labors in the Southern part of the country is quite promising. A

work like that accomplished in China and elsewhere will be a great blessing to Japan.—*Contributed.*

## NOTES FROM THE MISSIONS.

To make this department as full and representative as possible, we ask our readers from all parts of Japan to send us items of interest pertaining to their work. Such information will be helpful to all.—Ed.

### I.

#### BAPTIST MISSION NOTES.

SINCE the last "Notes" concerning Baptist work appeared in *The Evangelist*, two new churches have been organized, one in Himeji with 50 members and one near Sendai with 19 members. The former, the daughter of the Kobe Church soon called an evangelist to be its pastor and he became such on ordination. The latter, a descendant of the Sendai Church, has no pastor but is doing the duties of a church even to attempting evangelistic work in neighboring villages at its own charges.

The Tokyo Baptist Academy has an attendance of twenty. A number smaller than it would be were not the principle of self-support so emphasized. Several boys could not enter the School because it could not find work for them to do.

The principal classes nine as among the self-supporting boys. The school now has two scholarships established by home friends which materially help in its conduct not only financially but also in the standard of scholarship among the pupils for they are awarded on account of merit. A most gratifying fact is the zeal with which the scholars support a preaching place, carrying on not only evangelistic meetings but a Sunday School as well. This school together with the Tokyo, Yokohama and Sendai Girl's Schools have students who are pursuing the Christian Culture Courses of the Bap-

tist Young People's Union of America. The Chofu and Hineji Girl's Schools will soon be of this number.

The Mission now has two Kindergarten centers. One in Kobe conducted by Mrs. Thomson and one in Tokyo with Mrs. Topping at its head. With the latter are associated Miss Rodinan and Miss Fife, till recently of Odawara. Thus done the work for children and among them take on wider limits.

An instance of infusing into an old custom new meaning has come to one of our number. In Japan it is customary when putting up a new building to hold a religious service at a certain stage of the proceedings and invoke the favor of the gods. A Christian was pressed by the carpenter who was building his house for him to hold the usual services and so far acquiesced as to have a Christian dedicatory service. If Christianity becomes "Japanese Christianity" in this way what a blessed thing for Japan!

Mr. Bennett in *Gleanings* speaking of a visit to the Loo Choo Islands says, "Forty years ago Dr. Bettleheim tried hard, but seemingly without success, to introduce Christianity into this island. I hunted up one of his old servants whose mind is much shattered now, but who remembers well the stirring events of that time. When Dr. Bettleheim would distribute tracts, they were collected by royal orders, and thrown back within his gate at night. Even the money he used for purchases was ill treated, and was redeemed by the king, who, when Bettleheim was obliged to leave, thrust it on board of the ship, and thus sent it out of the country with him. While I was there the present descendant of that King left his palace, by supposed Imperial mandate, and with all his household, started for Tokyo, expecting never to return. For hours the roads were lined with people, and at last the shores were dark with them, collecting to bid fare-well to the successor of

their ever worshipped King. It was to me an intensely interesting coincidence that first at that time almost underneath Bettleheim's old home, in a coral basin of the same sea which bore the King away, I was privileged to baptize two Loo Chooan young men. The King who said the Kingdom of God should not come in himself went out among evidences of that kingdom's incoming." It was Mr. Thompson of the Baptist Mission and resident at Kobe who was the first to open work in Loo Choo after Bettleheim was forced to leave. Mr. Correll of the M.E. Mission soon followed him, and now, though but a few years have elapsed both centers of work seem to be in a prosperous condition.

The brethren of the Southern Baptist Convention are spreading their influence in Kyushu. They now occupy three stations, Nagasaki, Fukuoka and Kokura and are meeting with prosperity in their work. They together with the missionaries of the American Baptist Missionary Union Comprise the Union Conference of Baptist Missionaries in Japan. As indicative of the position of the Conference regarding some of the questions of the day in mission work in Japan a resolution adopted at its last annual Session may be quoted.

"Whereas,—some of the indirect methods of evangelizing heathen nations that have been followed here have by mistaken educational efforts, sown seeds of doubt by prematurely bringing to this country the discussion of the religio-philosophical questions which are now troubling the west, diverting the immature native Christians from the Sincere Milk of the Word, which they so much need, preoccupying their minds, diluting their faith, and thus turning them from their paramount and urgent duty of the evangelization of their fellow countrymen; and whereas,—there is a general tendency among the people to give up all religion, threatening a great

danger to our work, in that we may have in the near future an atheistic nation at the gate of the East to oppose our efforts to bring Asia back to the knowledge of the true God, therefore,

Resolved—that we urge upon the Missionary Societies in home lands the great and urgent need of the immediate increasing of our evangelizing force; that this may be best done by sending out to our aid men led by the Holy Spirit to believe in the plan of evangelization laid down in the Bible, *viz.* that God has ordained that the salvation of men should be secured by the preaching of Christ, not in the wisdom of words, nor in a foreign tongue, but in demonstration of the Spirit, and in the language of the people, that while we welcome the occasional visits of lecturers to give addresses on religio-philosophical questions, we would most earnestly affirm it to be our conviction that the far greater need of Japan is earnest preachers of the Gospel of Christ,—those who know its power and love its proclamation who will come to live in the country, learn its language, love and give their lives for its people and their salvation.”

—S.W.H.

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## II.

### JAPAN MISSION OF THE REFORMED CHURCH IN THE UNITED STATES.

Heretofore no fixed rule has been followed in granting furloughs to members of this Mission. The Board has so far been guided by circumstances in allowing missionaries to return home. In the case of the unmarried ladies, however, a change has been effected. Their term of service has been fixed at six years. Under this rule Miss M. C. Hollowell will this year be entitled to a furlough.

Rev. D. B. Schneder, who with the other members of his family,

returned to America last August, has gone to Europe, where he will spend several months in travel and observation, in order to fit himself for still better service upon his return to Japan. It is to be regretted that a man of Mr. Schneder's ability cannot enjoy the advantages of a longer stay in the Old World, but we are quite sure that the most will be made of time at his disposal.

Foreign residents living in the interior of a country like Japan are subjected to no little inconvenience in the matter of their children's education. A similar difficulty, indeed, is encountered by Occidentals living in the open ports, though to a less extent. Mrs. Hoy of this Mission has organized a kindergarten for foreign children and has met with much success in this line of work. All the foreign children of suitable age in Sendai attend the class.

In the Kanda district of Tokyo the congregation now under the Mission's care rejoices in the possession of a new Church building, which was dedicated with appropriate ceremonies on January 2nd, 1897.—H.K.M.

\* \* \* \*

The following will explain itself.

2, Choanji-cho, Kumamoto,  
16th, Dec., 1896.

Dear Mr. Loomis,

A Japanese translation of "Daily Light" will appear (D.V.) on 21st instant. We are very desirous that it should be widely circulated among Japanese Christians of all denominations, and to that end venture to ask you if you will kindly mention it to others and think of it among your own Christmas and New Year's gifts to Japanese friends and helpers.

Enclosed is a specimen page. The price is:—

In cloth covers ..... 50 cents.  
In leather covers ..... 60 cents.

and is to be obtained by ordering from the

Nippon Seikō-kwai Shuppan

Kwaisha,

17, Takegawa-Cho,

Kyobashi-Ku,

Tokyo.

After the New Year we shall be glad to receive orders here as well as in Tokyo.

The proceeds are to be devoted to the funds of the Leper Hospital, Kumamoto.

Both myself and those who have so generously associated themselves with me in the translation and revision of this little book will be very grateful to you for any corrections which may occur to you or be presented to you by others, or for any suggestions likely to enhance its acceptability among the Christians of Japan.

Believe me,

Yours very sincerely,

H. RIDDELL.

#### NOTES.

THE Christian Writers' Association of Tokyo has been re-organized into the Christian Press Union, for the sake of greater efficiency.

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Graduates of Mr. Fukuzawa's famous college in Tokyo, the *Keiyo Gijyujiku*, are now permitted to enter Yale University without examination.

\* \* \* \*

"Cosmopolitan Japan" is edited by a Christian, Mr. Takekoshi, who was formerly on the editorial staff of the *Kirisutokyo Shimben*, ["The Christian"].

\* \* \* \*

An old man seventy-eight years of age has just completed the self-im-

posed task of transcribing the Japanese Bible. This involved the writing of 292,546 words, and required five years' time.

\* \* \* \*

Mr. John R. Mott, of the Student Volunteer Movement, is hard at work trying to arouse an interest in Christianity among the students of Japan. He is near the end of his tour around the world, having left America some eighteen months ago.

\* \* \* \*

The Comparative Religion Society, recently organized by Messrs. Kishimoto, Anesaki and Hirota, held its first meeting in the Tokyo Y. M. C. A. building, "Dragons and Snakes Worshipped in Eastern Countries" was the subject up for discussion.

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There has been a great falling off in the number of those who make pilgrimages to the headquarters of *Tenrikyo*, a debased form of superstition that has lately made great headway in Japan. Originally there were about 100,000 such pilgrims, whereas now there are only about 300.

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Quotations from the Bible are now often used in the same way as are extracts from Japanese and Chinese classics and Buddhist scriptures. A diary recently issued by a publishing house in Tokyo contains a number of passages from the Bible, though compiled by non-Christians.

\* \* \* \*

On Dec. 5, 1896, the Tokyo Woman's Christian Temperance



Union held its annual convention. One hundred and twenty-nine ladies belong to the Union. During the past year the sum of *yen* 149.99 (about \$75.00) was expended in carrying on the society's work. The *Fujin Shimpō* ["Woman Gazette"] is the Union's official organ.

\* \* \* \*

Last February a number of native Christians in Osaka organized an Evangelistic Corps [*Kirisutokyo Dendotai*] for a year's service in assisting the work of the churches in the city. This organization was recently disbanded with public exercises attended by about three hundred people, some of whom made confession of sin and resolved to inquire into the Gospel "way."

\* \* \* \*

There are about 1900 students in the Imperial Japanese University in Tokyo. The time is not far distant when Japan will be able to show up another university. Efforts in this direction have been under way for some time. The new institution is to be in the old capital city Kyoto, where the *Doshisha*, a Christian college, has been in existence for many years.

\* \* \* \*

At the close of each year and extending over into the new year a fair called *toshi-no-ichi* is held on Minamimachi-dori, one of the principal thoroughfares of Sendai. Last year an effort was made to bring the Gospel to the attention of the crowds that frequent the fair, but the operations were on a rather small scale. This year, however, all the male Protestant missionaries in the city combined for more aggressive work. A temporary "tabernacle" was erected on a vacant lot and three services were held daily, including a magic lantern exhibition at night. In this way multitudes heard Christian preaching, and it is believed some of the hearers were really impressed. While the missionaries were not able to enlist the sympathy and secure the co-operation of all the Japanese ministers and evangelists, they rejoice in the hearty good will with which some of the native brethren took hold of the work. Several ladies, both Japanese and foreign, also lent their assistance in different ways. This method of preaching the Gospel is out of the ordinary line and runs counter to ideas of respectability on the part of certain conservative Japanese, but there can be little doubt that good is accomplished in thus proclaiming the good tidings to the masses the majority of whom certainly never see the inside of a church.

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MRS. JOHN R. MOTT.



MR. JOHN R. MOTT,  
HONORARY GENERAL SECRETARY OF THE WORLD'S STUDENT  
CHRISTIAN FEDERATION.





# The Japan Evangelist.

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## THE NECESSITY OF CHRISTIAN SCHOOLS IN JAPAN.

By Rev. M. OSHIKAWA.

**CALLER:**—I have heard some one say that you are engaged in a Christian school. Would you please explain to me the necessity of such work?

**ANSWER:**—Certainly, Sir.

**CALLER:**—Some foreigners hold the opinion that they no longer see the necessity of Christian schools in Japan.

**ANSWER:**—Yes; that opinion I also heard sometime ago, but did not pay any attention to it; as I thought it to be short of the actual circumstances. But have you any reasonable opinion by which you hold that Christian schools are no longer needed?

**CALLER:**—I think the foreigner's opinion is not necessarily false. Let me speak about some of his

points. There are now many Government schools, which are well regulated. They are furnished with able teachers and enough funds. How can the Christian schools rival such well established schools? I fear that the co-operation of foreign missions and of the native Christians in establishing or in maintaining Christian schools can hardly keep up with the Government schools. Then, what necessity can you find for Christian schools? Moreover there are many Christian teachers employed in the Government schools. You may commit to them the education of your children. Have you yet any special necessity of establishing Christian schools?

**ANSWER:**—But I think such an opinion is not in accordance with the actual circumstances. True, there are many schools of different grades. Certain statistics inform us that the Empire has some 25,637 schools, together with 69,845 teachers and 3,621,469 pupils. But the temper of the Educational Department seems to be against the adoption of any thing religious in the Government schools. Hence the Department does not assert any ethical principle which is based on Confucianism, Buddhism, Shintoism, or Christianity. In short, its principle consists in the exclusion of religion. Especially, Christianity is not yet so influential as to break the people's prejudices and dislikes. Such being the case, the Government schools may give intellectual education, but never teach any Christian truth. Moreover, the

opinion, that teachers of these schools are superior to those of Christian schools, can only be applied at certain points, but not at all points. As to the other opinion that Christian teachers in the Government schools may exercise their indirect influence upon their pupils, I should say it is merely based on ignorance of the real matter. Of course, there are some Christian teachers in those schools, but they do not only not confess their faith and try to induce their pupils to Christianity, but some of them conceal their faith and lose it altogether at last. Upon these observations I should say that no one can expect Christian influence from the Government schools. Nay, more, he must expect un-Christian influence from them. If any disputant but recognizes that Christian education stands on fixed principle and in great spirit, he ought to believe that this principle and spirit can be realized only in Christian schools.

**CALLER :—**The foreigner's opinion does not stop only at the above point, but he thinks that Christian schools, which are under the co-operation of foreign missions and the natives, have to get great help in money and teachers from the former, while the primary object of foreign missions is evangelization. Now, suppose this contribution of the missions were used only for evangelization, could they not gain better success in their primary object? What have you to say in regard to this point?

**ANSWER :—**Such an opinion is also to be rejected. What does evangelization mean? Does it mean mere change of form or name? Or does it mean new birth of spirit? If the latter, what kind of person is best fitted for such a serious work? Any foreigner who wishes to engage in such a work in our

country, ought to be, first of all, acquainted with our history. He must get accurate knowledge concerning the hitherto circumstances of our religion, morality, customs and manners, so that he may have a through understanding of the actual life of the nation. Moreover, he has to master our tongue. Grant, for the moment, that a foreign missionary, without such knowledge, can gain a certain number of converts, can they grasp the new truth, that they may clearly recognize in what respect their former religion and morality are false and inferior to the new religion? They may likely fail to come home with the new truth. I fear that their faith would be blind. Then how can foreign missionaries get this necessary knowledge? To learn our history in their homes, or to go out and come in in contact with the people, may perhaps be one of the means. But to teach at school and thus come into friendly terms with the native teachers and students is, I believe, the better and easier means. Besides, he who wishes to do the great work of evangelization among the people, who already possess their history and peculiarity, must be assisted by the natives. I have not a bit of mind to shun foreign missionaries in saying this, but I simply assert the necessary condition.

Looking from the side of new converts, they must try very hard to understand the deepest truth of Christianity, which is so great and sublime. Only those who are pure and noble, and have been educated in accordance with the truth, can understand it. Now, where can they receive such an education, except in Christian schools? Nor does the matter end here. For a long time Japan has not possessed any Christian influence in the home, nor Christian restraint in society.

He who is simply to pass a good life in accordance with the Christian truth may get good nourishment from sermons or speeches delivered at church; but how can they, whose purpose is to preach or to become the motive power of their state, come home with the profound truth? For this they must be brought up under Christian educational influence.

Education which is to be effective throughout life must be education given from the time of infancy, or from the time of youth, and continued throughout the entire course of study. Contrary to this, there are some who think that good and steadfast Christians may be turned out from those who have been educated in un-Christian homes and non-religious schools. I fail to see how they have come to hold such an opinion. If we can not get good and promising Christians among our young men, what will be the future evangelization of Japan? Or, how can we make influential Christians the factors of our state?

Now let me say something about the funds and men needed for Christian schools. Some three or four foreign teachers will be sufficient for the schools of middle course, while the present funds can not be said to be too much, if we make our estimate from the great work of foreign missions. What a cheap bargain do we not make, if we turn out great men who are fitted for the work of evangelization and of social reforms, by using these funds and men? Shall we succeed better if we use these two exclusively for evangelization? Permit me to answer this question by examining the actual works of foreign missionaries in my school. Do they forget or neglect the work of evangelization because they engage in education? My opinion about them is that they are expending as many hours and as much labour as

other missionaries do for evangelistic work. Often their sermons and speeches are very effective in gaining the respect of their audience. I think they engage in more evangelistic work than those who have the mere name of exclusive evangelists but no corresponding reality.

It is true that the educational funds lessen the evangelistic funds. But is it not the object of foreign missionaries to make our nation a Christian nation from the very foundation as soon as possible? If they gain from among the people those who can ably preach the Gospel or those who will engage in social reforms in accordance with Christian principle, so far they may be said to have attained their object. The increase of such people means nothing but their success. The sooner such people increase, the less the missionaries need to spend their funds, for they need not stay in Japan, their object being to make the people Christian people. Suppose that *yen* 10,000, which is needed for maintaining a Christian school for one year, is used for employing foreign missionaries, only five or six of them can be employed with that money. Now compare the result of the work of these missionaries for ten years without schools, with that of other missionaries, for the same length of time, with schools. The one side will get over a hundred preachers, while the other will be limited to the work of several missionaries.

**CALLER :—**The foreigner said that foreign missionaries and the natives prefer educational work to evangelization, because they can lead an easier life. Especially, do the natives engage in education not because they recognize the necessity of Christian education, but because they can be paid more than the evangelists receive.

**ANSWER :—**What! I am almost surprised to hear such an opinion!



Could any honest person utter such words? Could any who believe in the true religion be earnest in saying such a thing? But I must, though reluctantly, break such a foolish opinion down. I have collaborated with foreigners for a long time in the education of Japanese youth. This experience of mine teaches me that the foreigners who engage in education have far more difficulties to encounter than those missionaries who are troubled with only such a thing as travelling. These foreign educators have to meet the misunderstandings of the native students, or often to support students with their own money. It is not unfrequent that these educators pass a night without sleeping, in thinking of their difficult work. Moreover, in addition to this work, they devote themselves to evangelistic work.

As to the salaries of teachers, it is true that they are paid more than evangelistic workers. But their motive of engaging in education does not lie here. The present pastors and evangelists are satisfied with small salaries, though such is not the proper treatment, for the present condition can not allow us to do otherwise. Generally speaking, teachers of Christian schools get less salary than those employed in the Government or public schools. For example, one of the teachers of my school, who had been paid 40 *yen* per month, removed to other schools and is being paid 50 *yen* per month; another of us, who had been paid 25 *yen*, did the same, and is being paid 50 *yen* per month; and I know several others of this kind. These instances may be taken as the evidence that teachers of Christian schools are not employed on account of large salaries. Some would ask why they do not engage in evangelistic work, if they are satisfied with small salaries. Is it reasonable to say that those who

have enjoyed Christian education have to become evangelistic workers? Moreover, those who are employed in our schools do not become indifferent to evangelistic work. Some of them devote their leisure time to preaching, even with their own money. I think these observations are sufficient in showing that the native teachers of Christian schools do not engage in education from the mean motive of gaining more salary.

**CALLER:**—The foreigner says that foreign missionaries should devote all their time and money to direct evangelistic work, so that they can establish churches at different quarters of the country. If Christian schools are needed in any way, the missionaries have only to wait for the time in which the native Christians can establish them by their own labour and money.

**ANSWER:**—To this question, I should say that the above answers are enough in solving it. Let me ask the disputant, what would you do with the present necessity of Christian schools? He does not know, I think, the actual circumstances. Is not the prosperity of the American churches partly the gift of some of the Christian schools which were assisted, at their beginning, by foreigners both in money and men? Was not the Seminary at Lancaster, which is now most influential in the Reformed Church in the United States, assisted by gifts from Holland, Prussia, and Switzerland? And did not His Majesty, Frederick William III., King of Prussia, help the same institution?

**CALLER:**—Again I am told by the foreigner that Christian schools have not turned out many Christian believers and religious workers from among their graduates. This may be another reason why these schools are not necessary.

**ANSWER:**—I fail to see on what ground such an erroneous view is

based. Are not the distinguished Christian workers and business men at present those who have enjoyed Christian education? Is it not an actual fact that those denominations which maintain prosperous schools are flourishing, while those which have neglected education are at a standstill? The latter have some able workers, but most of the workers are those who were educated at schools of other denominations.

Let me now examine the condition in America in this respect. Suppose all the Christian universities and colleges should be abolished, what would be the effect upon her religious condition? There are some forty universities maintained by the state, while domestic education and public opinion and restraint are all based on Christian education. But there are some three hundred universities and colleges, with Christian principles, in addition to the number of schools maintained by the state. Does this fact not show that these Christian schools have been established from the necessity of the times? There are some who think that missionaries must not engage in secular education. But is secular education contrary to the will of God? Even in Christian countries, many clergymen engage in secular education. Is it not a very holy thing to engage in secular education in a country whose young men have been under pagan influence? Let mind and heart be fixed in Christ. Christ is the truth. Let this be taught through all the stages of education. Can you look to our godless and ungodly Government schools to lay the foundations of the education of the heart and mind and will in Christ Jesus? There is nothing holier than full rounded character in Christ.

When I was reading a recent number of the *Japan Evangelist*, I came across one of the mission notes,

in which the writer attributes the appearance of infidels and the dull progress of evangelistic work to the existence of Christian schools. He seems to think that infidels arise and converts do not increase rapidly, because these schools teach philosophy and other sciences. Suppose infidels arise because they study the philosophies and the sciences of both the West and the East, does this not show the necessity of Christian schools? Or does the writer of the note or his mission think that Japanese young men will have no access to philosophical problems and doubts, if Christian schools do not teach philosophy? Do they not know that 814 kinds of papers and 367,735,426 copies of them were published in the 27th year of Meiji, and that most of them are un-Christian? Does this fact not point to the necessity of Christian schools which must meet the tremendous force of un-Christian influence upon our youth? I think we Christians ought to have organs which can furnish knowledge greater in power than the un-Christian influence. Woe to such a mission that cries for the abolishment of Christian schools, without knowing the above circumstances!

In conclusion I should say that the only way of directing the general circumstances of Christianity in the Empire is to promote Christian education. Let those who desire the prosperity and success of evangelization in Japan come and help us who are engaging in Christian education. Did not our Lord choose several of his disciples and give them special discipline, so that His Truth might be propagated? And did Paul, who enjoyed a complete education of his time, find that Christ's Truth may not successfully be propagated by an educated man? Let no one of God's children hinder the work of bringing all Japanese thought to Christ.

### A TESTIMONY TO CHRISTIAN SCHOOLS.

MR. JOHN R. MOTT has reached this concerning a branch of missionary work: "We confess that we started on this tour somewhat disposed to look upon educational mission work as less important than directly evangelistic work. A careful study of the question in four or five mission countries has led us to attach the greatest possible importance to educational missions. No country has done more to deepen this conviction than India. Without doubt educational missions have opened a larger number of doors for the preaching of the Gospel than any other agency. They have furnished the most distinguished and influential converts. They have done more than all else combined to undermine heathen superstitions and false systems of belief. They are to-day the chief, if not the only, force to counteract the influence of the secular character and tendency of the government institutions of learning. In the interest of the ultimate success of the missionary enterprise we believe that educational missions would be abundantly justified, if they were doing nothing but teach science, history philosophy, ethics, and political economy, in their right relation to Christ."—*The Missionary Review of The World.*

### MR. MOTT'S WORK.

Dear Mr. Editor:—

I consider it a special privilege that I could accompany Mr. Mott on his tour through Japan. I am also grateful to God that my health, of which I was very anxious at first, kept all right up to this time. I wanted to write you earlier about Mr. Mott's work, for I thought you would be glad and the readers of your paper might be interested to

know what he is doing in the Far East.

Mr. and Mrs. Mott arrived at Nagasaki on the 9th of November and the following evening he met the ministers and preachers of the city at the welcome meeting for him. Dr. Sasamori, of the Chinzei Gakkwan, expressed hearty words of welcome in English in behalf of the Japanese workers and the Christians of the city, to which Mr. Mott responded and explained the purpose of his tour. This first meeting on his tour in Japan was held in the chapel of the Chinzei Gakkwan, Methodist College.

On November 11th Mr. Mott made an address before the students of Higashi Yama Gakuin, the Presbyterian College, in the morning, and before those of the Chinzei Gakkwan in the evening. In the latter, after explaining about the great Christian movement among the students of different countries and the organization of the College Young Men's Christian Association, he extended the invitation to join this world-wide movement and suggested the formation of an association in that college. The students and the teachers readily accepted his suggestion and unanimously resolved to start a Young Men's Christian Association. About seventy students expressed their desire to become members of the association on that very night. The evening of the 12th he gave an address on personal work to the united audience of the students of the Higashi Yama Gakuin and Chinzei Gakkwan. On the following evening he talked about the Student Volunteer Movement in the chapel of Kassui Jo Gakko, the Methodist Girls' School. The congregation numbered over four hundred. In the afternoon of November 14th, he addressed the students of the Government schools of the city, in the Methodist Church. The audi-



ence was very large and many were standing in the back of the room. On November 15th, Sunday, in the morning from eight o'clock, he gave a spiritual address on the Bible Study for Personal Growth, in the Chapel of the Kassui Jo Gakko. After the address he had an after-meeting in which about twenty young men and young ladies expressed their determination to devote their life to Christian work if God permits them. In the afternoon he addressed again the large body of the Government schools in the Methodist Church, and in the evening the students of the Christian schools in the chapel of the Chinzei Gakkwan. This was the last meeting in Nagasaki. Between these public meetings Mr. Mott met the Christian students of the Presbyterian College and Medical School and talked with them about the formation of the Young Men's Christian Association in their schools, and they formed one in each of them according to his advice.

On the 16th we left Nagasaki and reached Yamaguchi about midnight of the 17th. Next day Mr. Mott met the Christian students of the Kōtō Gakko and the middle school. On the 19th and the 20th he gave addresses to the students of the Kōtō Gakko in the Presbyterian Church. The congregation was over three hundred in both meetings. Many were standing in the aisles under the windows. I heard some say that such a large meeting in the Christian Church was an unexperienced matter in the history of the Church there. That night after meeting with Christian teachers and students and forming a Young Men's Christian Association in that Kōtō Gakko, we left Yamaguchi and took boat from Mitajiri to Moji. We arrived at Moji early in the morning on the 21st and that morning we reached Fukuoka. On

the 22nd in the afternoon Mr. Mott addressed the Christians of the city. Monday afternoon he met the Christian teachers and students of the Middle School which has about seven hundred students. Five Christian students and two teachers met with Mr. Mott that afternoon and talked about starting an association among them. Next morning Mr. Mott was invited by the president of the Normal School to give an address to the students of his school. About two hundred and fifty students, some being ladies, assembled in a hall to hear him speak for about an hour and a half. As you know, the Normal School is the most conservative and nationalistic school of all educational institutions in the country. It is a remarkable instance that the Normal School invited a Christian gentleman to give an address to its students. This may be the only case in his tour throughout the whole Empire for Mr. Mott to be invited to the Normal School. From one o'clock in the afternoon he addressed about four hundred students of the Middle School assembled in the largest hall of the school. The Middle School cannot give up the class work for any purpose even an hour without the permission of the local governor, and that afternoon the school made all these proceedings to hear Mr. Mott's address. Right after the meeting of the Middle School we held a meeting, a kind of after-meeting in the Methodist Church where he could speak more freely about Christianity than in the schools. From seven o'clock that evening Mr. Mott met all the Christian Workers of the city and some evangelists and missionaries from Saga who came there to meet him, and gave an earnest talk on the necessity of being filled with the Spirit. On the 25th from half past three o'clock in the afternoon



he gave an address to a large audience of Middle School students and other students in a great public hall. That evening he met again the Christian teachers and students who decided to start a Christian Association among them. We reached Kumamoto in the afternoon of the 26th. Kumamoto is the students' centre in Kyushu. There are the Fifth High School with six hundred students and a Middle School with thirteen hundred students and the Normal School and several other schools in that city. Toward the latter part of last March three Christian students in the Koto Gakko or the High School started a Young Men's Christian Association and it grew till it has fourteen members at present, all being earnest active Christians. They were earnestly waiting for Mr. Mott's visit for a long time. The very evening when Mr. Mott arrived, they met together to welcome him. There they sung heartily the new song of welcome versed by one of the members of the association for the occasion, and a hearty, sincere speech of welcome was given by one of their number to which Mr. Mott replied expressing his joy of meeting them in the town where he was looking forward to visit on his tour since he heard about the Kumamoto Band formed about twenty years ago; and he said it was a pleasing surprise to him to find a band of so earnest and active students at present. Some of the members served tea and brought in some cake just as is usually done on such occasions in Japan. The meeting went on with joyous and sympathetic spirit and it was about eleven o'clock when every one returned home praying for the great blessing of God for the meetings they had planned and upon the work of Mr. Mott. Next day in the afternoon Mr. Mott was invited by the literary association of the Koto Gakko to

give an address in English before the association which actually includes all the students of the school as its members. In the evening he met the members of the Young Men's Christian Association. In the afternoon November 28th Mr. Mott addressed a body of students chiefly of the Koto Gakko in a public hall. The number of the audience was counted over four hundred. This was a Japanese house and two large rooms could not hold them and the garden was literally full of men standing to listen to the address. That evening the meeting was held in the Methodist Church, the largest church in the city, which could easily hold three hundred people. The meeting was to be opened from half past six but the students and other young men gathered in from about five and at six it was almost impossible to find a single space unoccupied in the church. Not only the benches were full but the aisles were occupied too, some were sitting on the platform, and some were hanging on the windows. The ushers were obliged to shut the doors and the gate, but many crowded forward and some rushed in climbing over the gate. For the sake of persecution often the people jump over the gate of the church, but it is rare that they do so from the earnest desire to hear what is said by a speaker in the church. A man came from a place several miles distant. He came on the train and from the station on jinrikisha, it was before the time for opening when he got to the church, but he found the gate shut already. With great disappointment he begged the usher and at last he was admitted though with great difficulty. That evening the whole audience listened attentively and quietly to Mr. Mott who spoke for about two hours with interpretation. Next day was Sunday, the 29th of November. This was a memorable day for all Christian young men

who were in that city then. It was Mr. Mott's plan to have a conference of Southern Japan on that day and nine delegates of different Young Men's Christian Association in Kyushu and Yamaguchi reached Kumamoto on Saturday, four from Nagasaki, two from Fukuoka, two from Saga and one from Yamaguchi. These delegates with the members of the Kumamoto Association and the workers and Mr. Mott climbed up to the top of Hanaokayama, Flowery Hill, which is about two miles distant from the central part of the city, long before daylight on Sunday morning for prayer meeting. The meeting began from half past six o'clock. The mountains far off and the valley below were covered all with fog, the sacred hymn sung heartily by the little band of twenty five children of God only broke the stillness of the time. All knelt down under the grand old pine tree on the very spot where about twenty years ago an earnest band of Christian young men, thirty or little more in all, got together amid the severe persecution and made vow to consecrate their lives to God. All moved by the spirit prayed earnestly. Just as the sun rose above the volcano in the distance with his majestic grandure and revealed beautiful nature below us dispelling the thin veil, we descended the hill praising the glorious sun of righteousness who can and will dispel all darkness out of the world. Yes, indeed, we came down with joyous heart and something that we did not possess before we ascended the hill and something that we knew the earth could not impart to us. From nine o'clock we met together at the home of a missionary and heard the reports from the delegates.

Then Mr. Mott talked about the necessity of personal work and from two o'clock in the afternoon he address the Christians in general.

Right after this meeting, all the delegates and the members of the Kumamoto Association met together at the preaching place of the Episcopal Church for thanksgiving. Toward the close of the meeting one of the number present made a farewell speech to Mr. Mott, and the latter responded. Then Mr. Mott expressed his hope to each association and of their union. He also suggested the different ways to make the association successful and strongly commended them to depend upon God and to unite at the foot of Christ. All bowed in prayer then, and each offered one sentence prayer, sincere and earnest. After that the delegates representing their associations showed their love and sympathy to each other by shaking hands and all joined hand by hand and sung the doxology and with a prayer by Mr. Mott the meeting was closed about twilight. All regretted to say good-bye but returned with joyful heart and strong conviction. Some said they had never such spiritual experience before in their lives, some prayed in their prayers for the power to lead their loved ones to Christ. All were moved by the Spirit. May God bless all the delegates who returned to their associations with burning spirit and use them as the witnesses of their Saviour. Mr. Mott met the workers of the city late in that evening and this was the last of the meetings in Kumamoto. We arrived at Kyoto on December 2nd and stayed there till the 8th chiefly working in the Doshisha. I haven't time now to describe all our work since we got to Kyoto, so I will wait for some other time. Please excuse my hasty writing.

Yours sincerely,

K. YABUCHI.

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## THE WORLD'S STUDENT CHRISTIAN FEDERATION AND ITS SIGNIFICANCE TO JAPAN.

AN ADDRESS GIVEN BY MR.  
JOHN R. MOTT.

Before turning our attention to the subject announced for this hour, I have the responsible duty and privilege of bringing to you a special message from the students of other lands. Before I left America a year and a half ago, I attended the three Student Christian Conferences at Northfield, Lake Geneva, and Knoxville. These gatherings were attended by over one thousand delegates representing three hundred colleges of the United States and Canada. They authorized me to convey their heartiest greetings to you and the other bodies of students throughout the East. I next attended the Annual Christian Conference of British Students held at Keswick. As usual it was a gathering of marked spiritual power. On the last day they expressed the earnest desire that I assure the students throughout all Eastern lands of their deep and prayerful interest in all that pertains to the work of Christ among them. A week later I attended the Conference of Christian Students from the German Universities held near Cassel. Before singing at the close the famous Luther-hymn as only Germans can, they voted unanimously to send a message of good will to the students along the entire pathway of my tour. One week later we were at the Conference of the Christian Students of Scandinavia. They were not behind their fellow students in Germany, Britain, and America in the sincerity and cordiality of their greeting to the students of the far East. As we journeyed southward we attended the first and very successful Conference of the Christian Students of Switzerland. They not only sent

their kindest greetings, but wished me to assure you that they are following the development of the Christian movement among you with their special prayers. Since leaving Switzerland we have visited the chain of colleges stretching from Italy to Egypt, have spent three months among the students of India and Ceylon, have devoted nearly four months to a visitation of the universities and colleges of Australia, Tasmania, and New Zealand, and have made a three months tour through the Colleges of China. In all this long journey we do not remember having visited an institution or attended a convention in which there was not manifested an interest in the spiritual welfare of the students whom we might meet as we proceeded on our way. As I bring to you this message from the students of other lands and races I wish I could convey to your minds all that it means. Among other things, I trust it impresses you with the fact that you are not alone. You are bound up in the interest and sympathy and prayers of the students of many lands. The students of the East and West have a community of thought life, of temptations and perils, of spiritual aspirations and purposes. We have one Bible and one Saviour. The spiritual solidarity of the student Christian world is indeed a fact.

The most signal event of recent years in the Christian college world is the formation of the World's Student Christian Federation. It unites the great intercollegiate Christian movements of the world. That we may better appreciate the significance of this union, let us look briefly at the movements of which it is composed. Let us notice first the oldest of these movements, the Intercollegiate Young Men's Christian Association of the United

States and Canada. When this movement was inaugurated in 1877, there were less than thirty Christian organizations in the colleges of North America, and Christianity had a very weak hold on students, save in a few Christian colleges. This movement united most of these isolated societies, and as a result of such union the scope of their work was greatly broadened, their efficiency much increased, and their spiritual life deepened. It also made possible the rapid extension of Christian organization to other colleges. As a result of its work, in less than a score of years Christian Associations have been firmly planted in over 500 colleges and universities, including all the great universities of the United States and Canada, all the leading professional and technical schools, nearly all the Christian colleges, and all but three of the forty government or state universities. Over 33,000 students and professors are now united in this Movement, thus rallying around Christ the largest student brotherhood in the world. More than 30,000 students have been led to accept Jesus Christ as Lord through the efforts of these Associations. Five years before I left America, 1,800 took this important step within the year; the next year, 2,400; the next year, 2,850; the next year, 3,000; and last year before I left home the number reached 3,400. During the same year there were marked spiritual awakenings in no less than thirty institutions.

This Movement is raising the moral standards among college men. It declares uncompromising warfare against dishonesty, intemperance, impurity, infidelity, hypocrisy, and irreverence. Members of governing boards of colleges, both Christian and Government, maintain that these associations constitute in many cases the principal force in promoting the

moral government of the institution. Both the intellectual and devotional study of the Bible have been very greatly promoted by this Movement. There are probably not less than 10,000 young men in the voluntary association Bible classes. There are four young men in such classes to-day to one nine years ago. The Association in many cases has also been the means of leading to the introduction of the study of the English Bible in the college curriculum. Under the auspices of the Association Movement over 70,000 young men have been trained as committee men and office bearers to do Christian work as laymen. As lawyers, physicians, teachers, and business men, they are the leaders of laymen in this age of laymen.

Moreover fully 4,000 young men have been influenced to become clergymen. It would be difficult to exaggerate the importance of this single result. Even more striking is the fact that more than 4,000 students have been led to dedicate their lives to foreign missions through the influence of the Student Volunteer Movement for Foreign Missions which is organically related to the Association Movement as its missionary department. [The speaker then gave facts showing the influence of the Association in different universities, taking as his principal examples, Yale, Cornell, and the University of Virginia.] One of the most impressive things showing the power of this Movement is the fact that whereas twenty years ago the proportion of American students who were Christians was less than one in three, the proportion now is a little more than one in two. It is admitted that the Associations have been the chief factor in effecting this wonderful change. The testimony of Dr. Roswell Hitchcock given several years ago is even more applicable now, "the Intercollegiate Young



Men's Christian Association is the great fact in the religious life of our colleges to-day."

The British College Christian Union began its organized and aggressive work over three years ago. At its inception it united Christian organizations of 17 institutions. This number included nearly all of the strongest student religious societies in Great Britain. Within the short period in which this Movement has been at work, the number of affiliated unions and associations, including those newly formed, has increased from 17 to more than 60. This is a truly remarkable progress. Not only has there been this work of extension, but the intensive work has been equally encouraging. I was informed by delegates from a number of the universities that in connection with many of the older unions the methods of work have been much improved and that there is greatly increased activity. They stated that the work was characterized by a greater definiteness, comprehensiveness, and earnestness than before the formation of the Union.

There has been a revival of Bible study in some universities. I visited a university three years ago where there was not at that time a Bible class of any description. A delegate from this university told me at Keswick last summer that as a result of this Movement they now have seven voluntary student Bible classes. Like encouraging facts were reported from some other institutions. Another great advance has been on the line of a special campaign to reach the freshmen at the very beginning of their college life. Much enterprise is being shown in this exceedingly important work. One of the leaders in the British Movement stated that such work is now carried on in six institutions as compared to one, three years ago. There has been an increase, during the past two years,

in personal dealing, and consequently an increase in the number of students who have accepted Christ as their Saviour and Lord. An Oxford man wrote me that on a certain Sunday in the last university year session more students made a public stand for Christ than in any one day within the memory of workers now at the Oxford University. A leaflet issued last year by the Executive of the Union states that at the closing meeting of a special mission carried on at Cambridge, upwards of one hundred men took a decided stand for Christ, this being in the majority of cases their first public profession. [The speaker gave somewhat in detail an account of the varied forms of Christian activity in different universities, especially Edinburgh, Oxford, and Cambridge.]

There has been a great missionary awakening in the British colleges within the last five years. In its organized form it is known as the Student Volunteer Missionary Union. While it is as yet a separate organization, it is so closely connected with the Christian Union, especially from the point of view of the Federation, that they should be mentioned together. The Volunteer Union includes over 1,200 students, of whom over 225 have already reached the foreign field. Possibly the best indication of the vitality and solidity of the whole British Movement was the wonderful Student Missionary Convention held at Liverpool just one year ago. It is the opinion of leaders in Christian work among students in Britain that there has never been so much well-directed Christian activity and such deep religious interest in the universities as at present.

The third movement to be considered is the German University Christian Alliance. Strictly speaking, it has been in existence in an organized form less than three years.

As a movement, however, it has existed about seven years. It had its origin in the Bible circles of the gymnasia. After these circles had been carried on successfully for some time, some of their members entering the universities were led to form similar circles there. These spread gradually until now they may be found in a majority of the German universities. Several very helpful student conferences have been held, and during the past few years a secretary has given time to developing the work in the universities. Recently the scope of some of these Bible circles has been broadened. In some institutions much good has been done in the promotion of personal purity. In a few cases special efforts have been put forth to surround men, at the time of entering the universities, with good influences. In a few universities real effective work has been done to influence students to accept Christ as a personal Saviour. Last year at the University of Berlin a small number of students were led to Christ. Considering the great difficulties there, this means more than to have scores of men take this step in the great universities of Britain or America.

Steps were taken at the Liverpool Convention to extend the volunteer missionary idea to the German universities. Although the beginnings of this Movement may seem small to some, when we consider the constitution of the German universities, the constant and rapid shifting of the student population, their peculiarly strong and subtle temptations, and the great conservatism every-where present, we are greatly encouraged with the progress already made. To realize the full force of this modern student Christian movement in Germany, we need to remind ourselves of the spiritual influence which has been exerted by the German universities. The great

Reformation started in the German universities. The German missionary movement is traceable to her universities. The Pietist movement had its springs in the universities. The principal spiritual awakening of this century started in the universities. When we consider the great influence of the German universities in the world of thought to-day, and when we reflect on their terrible spiritual condition, shall we not fervently pray that God may guard and energize the German University Christian Alliance.

The Scandinavian University Christian Movement stands next in age among those which comprise the Federation. It unites the Christian Associations of students in the universities of Norway, Sweden, Denmark and Finland. While members of these associations or societies had come together in summer conferences on two occasions during the last six years, it was not until the time of the third conference over a year ago that they perfected an inter-university organization. Although this Movement has been in existence but a few months, its work has been attended with very satisfactory results. Not the least of these results is the awakening of the inter-collegiate consciousness. This Movement has also helped to make possible a great awakening of missionary interest, although the chief factor in this has doubtless been the Liverpool Convention. It inspires one to think of the possibilities of this Movement which unites on missionary and other spiritual lines the students of these North lands who are among the strongest and sturdiest in the whole world.

During the past year four other inter-collegiate Christian movements have been formed, namely, the Inter-collegiate Young Men's Christian Association of India and Ceylon

which already unites 22 of the leading colleges of those two countries; the Australasian Student Christian Union which has bound together the Christian societies in the 25 leading universities and colleges of Australia and New Zealand; the Student Christian Union of South Africa which groups together seven student Christian organizations in British and Dutch South Africa and Natal; and the College Young Men's Christian Association of China which unites 27 Christian Associations in the leading colleges of that country. Although these four movements are all young, they have already accomplished a great work. Judging from all indications they have ushered in a most promising and fruitful epoch in the religious life of the colleges and universities of all these countries. In addition to those already mentioned, there is another movement known as the Student Christian Movement in Mission Lands which includes a number of Christian Associations in the Levant, Africa, and South America. Some of the Associations in this movement are among the strongest in the world.

This brief survey of the extent and power of these nine student movements prepares us to appreciate the significance of their federation. It is the work of God. He planted the hope in the minds of different men during the past few years. The fulness of time for a world wide federation did not come however until 1895. Then for the first time had the Student Movements of Europe, America, and Asia reached such a stage of development, and come into such relation to each other, as made possible a comprehensive, practical, and harmonious federation. The idea was first acted upon by the authoritative committee of the American Movement. The committee in charge of the Student

Movement in Mission Lands next endorsed the idea. It was then most heartily approved by the British Union. The German Alliance at its last conference, after careful consideration, voted unanimously in favour of the project. One of the first, if not the very first act of the newly formed Scandinavian Movement was to agree to unite with the other four movements.

Official representatives of the five movements then in existence met in August, 1895, at the time of the Scandinavian Conference and proceeded to effect the Federation. It was appropriate that this most important step should be taken at the Scandinavian Conference, for that was the first conference ever held in which there were delegates present from all the great Protestant nations of the world. I was deeply impressed with this fact, as I noticed over the speaker's platform a grouping of the flags of these great powers. Six intense, prayerful sessions were held in an upper room in the old castle on Lake Wetteren. A wonderful spirit of unity characterized the proceedings from beginning to end. The conference resulted in the formation of the World's Student Christian Federation. The basis adopted is distinctively, evangelical. The objects of the Federation are: (1) "To unite Students' Christian Movements throughout the world. (2) To collect information regarding the religious condition of the students of all lands. (3) To promote the following lines of activity: (a) To lead students to become disciples of Jesus Christ as only Saviour and as God; (b) To deepen the spiritual life of students; (c) To enlist students in the work of extending the Kingdom of Christ throughout the whole world."

I am sure we must all realize something of the significance of such

a Federation. Among its many advantages I need indicate but a few. It makes possible for the first time a thorough and comprehensive study of the religious state of the students of the whole world. Such an investigation has revealed some of the greatest opportunities presented to our generation. Again, as God has given to some movements a larger and richer experience than to others, the Federation affords them an opportunity to make that experience a blessing to the entire student world. The Federation will facilitate the introduction of organized Christian work into some of the most difficult unoccupied fields. It will be a clearing house for the best ideas wrought out in the experience of Christian student organizations in all lands. Gladstone, in speaking of the influence of the universities in the middle ages, says in substance, that they established as it were a telegraph of the mind; and the different elements of culture scattered throughout Europe were by them brought into near communion. They established a brotherhood of the understanding. So this Federation has established a telegraph in things spiritual; and the methods of Christian work wrought out by Christian societies of students in different parts of the world, the ideas emphasized by students in the West and in the East, the great work done by the Holy Spirit in the colleges of Britain, America, Germany, India, Japan, or other lands—all these things are by the Federation brought into near communion. It has established a great student brotherhood in Jesus Christ. Who can measure the power of such a brotherhood?

The chief significance of the Federation is in its unifying force. By its conferences, visitation, correspondence, and publications, it will do much to unify the plans and

methods of Christian work among students of different lands. More important than this, it is uniting in spirit as never before the students of the world. In this time of war and rumours of war, this Federation signifies that in the student world there is no Britain and no America, no France and no Germany, no China and no Japan, but Christ is all and in all. We hear and read much in these days about Christian union, but this Federation is demonstrating in the most practical manner that "There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."

In closing might I not express my conviction that the time is ripe for uniting into an inter-collegiate union the student Young Men's Christian Associations of Japan, and having that union take its place in the World's Student Christian Federation on an equal footing with the other national student movements. When Mr. Swift and I began our tour at Nagasaki there were ten regular College Young Men's Christian Associations in Japan; now there are nearly thirty. This number includes the Christian students and teachers of practically all of the leading government and Christian institutions of higher learning in the country. The strong work done by some of the Associations which have been in existence for a considerable period of time indicates what we may expect from the new Association. Wherever we have been the proposed plan of an inter-collegiate union of these Associations has met with the unanimous and even enthusiastic approval of both Christian students and teachers. The formation of such a union would be in line with the tendency and practice



of every interest which is making most satisfactory progress. Why should not this one of the most important interests in society—namely, the future leadership of the forces of the Church—take advantage of this principle? Such a union would ensure continuity and progression in the work of the Associations, as a result of the wise and constant supervision which it would supply. Moreover it would give each Association the benefit of the experience, methods, and ideas of all the other Associations in the Empire. This would result in a broadening, deepening, and quickening, of the various organizations. It would also afford each Association an opportunity to make its influence tell in the best possible manner on other colleges. Thus the institutions which have the strongest spiritual life would react most helpfully on those which are weak. Another advantage of an inter-collegiate union would be inspiration and strength which would come from making each Association an organic part of the greatest student brotherhood in the world—the World's Student Christian Federation. It means much to be in league with a body including over 50,000 students and teachers in 800 universities and colleges scattered throughout the world. A union of the Christian students and teachers of Japan on a common evangelical basis, with a common central purpose, and animated by the same spirit, would make possible the sending forth of influences of national and even world-wide significance.

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#### MR. MOTT'S WORK IN THE DOSHISHA.

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**P**RESSED hard by my daily work I am unable to write a full account of Mr. John R. Mott's

work here in the Doshisha. He staid here about a week. He worked among our students both through his personal and friendly talks with them and through his public addresses lasting generally for a moderate length of time. He preached once on Sunday morning instead of the pastor Pres. Kozaki who was away at that time. Mr. Mott urged students to form a Christian association for the purposed of mutual spiritual aid and also of leading other fellow students to the Gospel of Christ. Afterwards one such association was formed according to Mr. Mott's plan. One night after he had earnestly shown how we can trust upon Christ, several students stood forth showing before the public their decision to follow Christ. Such an event made a deep impression upon all of us and revealed a new light of the sweetness of Christian life. Its minute accounts I suppose were reported to some papers; hence I omit it for the present. There were many such interesting meetings conducted by Mr. Mott. In my humble judgment it may be called a revival of religious faith. It also impressed me with profound seriousness and all of us feel ever grateful to Mr. Mott and also to Mr. Yabuuchi through whose accurate interpretation all students had access to his speeches. Thank God that he sent Mr. Mott for the renewal of Japanese students' life! But it is Mr. Mott who told us the redeeming love of the holy Father and Jesus Christ as the wisdom, power, and sanctification of those who willingly trust themselves upon Christ. While he was working with a single purpose he never overlooked the real worth of learning and industry thus gaining fully the sympathy of other thoughtful people. He knew quite well forms of temptation to which students are generally exposed and taught us the way how to con-

quer such and lead a Christian life of victory. His speeches were generally practical and always struck the keynotes of religious needs and his presentation was so admirable that he never separated the ideal of religious life from that of the equally important ethical and social life of mankind. I suppose he is one of the best evangelists who know the deep spiritual interests of youthful life. Now it is time for me to go to my duty and I have to stop this short note respecting Mr. Mott's work, whose name shall be always dear and precious to us all.

Sincerely yours,

KUMATO MORITA.

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**THE VISIT OF MR. JOHN R. MOTT,  
HONORARY GENERAL SECRETARY  
OF THE WORLD'S STUDENT  
CHRISTIAN FEDERATION,  
TO JAPAN.**

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By Mr. J. T. SWIFT.

**I**N the spring of 1894 Rev. Messrs. Honda, Ibuka and Kozaki, together with Mr. R. S. Miller, wrote inviting Mr. John R. Mott to visit Japan. College Young Men's Christian Associations, first organized in Japan in 1888, had then been at work six years. To make these organizations still more helpful to the students of the Empire, it was the desire of many that their influences should be strengthened and extended to a larger portion of the student body, and so quite naturally the three mission-school presidents, and the Secretary of the International Committee of Young Men's Christian Associations, united in inviting to Asia the young man who was widely known for his work amongst the students of America and Europe.

Their invitation was received by Mr. Mott while he was attending the conference of Christian Students at Keswick, the same mail bringing to

him a similar call to India. These two were followed during the summer by requests for special work from the students of Great Britain, Germany, Switzerland, and Scandinavia. No one of these calls especially moved him to give up his position as College Secretary of the American International Committee, but one night as he lay thinking of his plans for the coming year he suddenly became impressed with the fact that he had that summer received from six new fields invitations which, while they had been evidently sent without the slightest collusion on the part of the writers, yet fitted together so harmoniously in respect of the dates proposed and other circumstances suggested, that he could not resist the conviction that GOD, speaking to him through six widely separated and entirely independent groups of men, had revealed His own greater plan for him.

The events of the following twelve-month are known to most of the readers of this sketch. In August, 1895, the World's Student Christian Federation was formed in the ancient castle of Wadstena in Sweden, and Mr. Mott was appointed its Honorary General Secretary. While still connected in certain ways with the American College work, and the Student Volunteer Movement of which he was chairman, still it was under the auspices of the World's Student Christian Federation and as its Honorary General Secretary that he began the tour which is just now ending. Mr. Mott had been expected to arrive in Japan early in 1896, but his unexpected detour to visit the Australasian Colleges at the request and with the financial support of the students of Great Britain, delayed his arrival until November 9th. From that date until January 28th he devoted almost every hour to the young men in the schools and colleges of the Empire, visiting for

that purpose the following cities, viz. Nagasaki, Yamaguchi, Fukuoka, Kumamoto, Kyoto, Kobe, Osaka, Okayama, Nagoya, Sendai, Tokyo and Yokohama.

The arrangements carefully made by the Japanese Christians and missionaries at each place visited contributed not a little to the success of the meetings and no time was lost at any point. A still more important support was received from the prayers of many earnest hearts which daily besought the active co-operation of the Holy Spirit in all that was said or done. The effect of these prayers was noticeable to those who had the privilege of observing the work from its beginning in Nagasaki to its end in Yokohama. More than once did they who were on the spot see obstacles that seemed insurmountable collapse and disappear. At critical moments difficulties of a very delicate nature and therefore of a very dangerous character challenged the faith of all who had to deal with them, but they always gave place to a brotherly harmony and loving obedience to GOD'S will that bore testimony to the irresistible momentum of the work as it was pushed forward by the great body of prayer following it. Indeed few enterprises within our knowledge have rested upon foundations laid more broadly in united world-wide prayer, or more deeply in the overcoming faith of men and women known to have wrestled with GOD and to have prevailed. Just before Mr. Mott left Japan letters came to him from India, China, Europe, Australasia, Great Britain and America revealing how universal a response had been accorded to his letters asking that the work in Japan might be especially remembered by his praying friends throughout the world.

Turning now to the work done, it will be seen that the number of in-

stitutions visited includes practically every prominent Christian School in the Empire, and also a majority of the higher Government institutions. Of course, in thus speaking we refer only to schools for male students, as Mr. Mott having always worked amongst young men and having been authorized to make this tour especially in their interests, felt that he was not at liberty to devote his time to other classes. A careful review of his work shows that he addressed the students of forty-two separate institutions, in addition to nine mass meetings in eight different places attend in the aggregate by more than 7,000 young men. These larger gatherings in every instance were characterized by two remarkable features;—the attendance was in each case unexceptionally large. In Kumamoto the doors had to be closed and barred half an hour before the meeting was advertized to begin. In Kyoto upon twenty-four hours' notice an audience of 1,100 assembled in one of the theatres. In Tokyo the meeting held under the auspices of the Young Men's Christian Association of the Imperial University drew together 1,100 students, the largest number ever assembled in the University district to listen to a moral or religious address. The attention everywhere paid to the speaker was also unusual; for not only was he at no place interrupted but on the contrary in several places the students gave evidence of their deep interest in his words by remaining quietly for three hours or more, although in some cases a majority of those present were obliged to stand during the entire time, and this too though the audiences were by no means composed of Christian students or even of those who sympathized with Christian teachings. In not a few cases the presidents of Government Colleges who had remained even through the enquiry meetings

following the general address, expressed their hearty thanks for the words spoken.

The subjects treated in the main were, The Unprecedented Movement towards Christ amongst the Students throughout the World, and an appeal to Japanese students to join in it; The Characteristic Temptations of Students; Personal Work; An Appeal to Japanese students to devote their lives to Christian work; Bible Study for Personal Spiritual Growth; and The Secret Prayer Life.\*

In addition to his meetings Mr. Mott devoted much time to visiting the existing College Associations and conferring with their leaders and in organizing new Associations. In this way he was enabled to raise the total number of College Young Men's Christian Associations in Japan from 11 to 28. He also held two minor conferences; one at Kumamoto which was attended by 22 delegates representing seven colleges in Southern Japan, and the other in Tokyo where he met with representatives of eleven different institutions. This work of organizing culminated in a conference held in Tokyo at the rooms of the Young Men's Christian Association of the City, on the 18th and 19th of January, in which 14 voting delegates and 17 visiting delegates were present representing the Christian students of 22 institutions. After two days' uninterrupted sessions a Union of the Student Young Men's Christian Associations in Japan was formed, and steps were taken for the admission of this Union into the World's Student Christian Federation at its convention at Northfield next summer.

The general character of the work throughout Japan may be compared and contrasted with the work done

by Mr. Mott in other lands as follows. In India five conferences were held but no time was devoted to the organization of Associations or to visiting individual institutions. In China also, his time and energy were absorbed by four conferences for Christians but no time was given to evangelistic work. In Japan, however, the conditions were such as to lead him to devote much time to purely evangelistic meetings; and yet as he went from one to another of the 42 colleges and schools which he visited, he emphasized, as he had done in other lands, the keeping of the Morning Watch and the arousing of interest in personal Bible study and prayer. In Nagasaki quite a number of students pledged themselves to keep the Morning Watch and along the entire pathway of his tour many others were led to a similar decision. It was, however, deemed best by Mr. Mott for many reasons not to urge the students to pledge themselves immediately to the Volunteer Movement but rather to leave that phase of the work to be of slower growth as a more mature result of the organised work of the Associations. The evangelistic meetings were without doubt the most taxing part of his tour. The attendance was in almost every instance overwhelmingly composed of unbelievers. Each address when taken together with the two or more enquiry meetings following it seldom occupied less than three hours and a half and often continued beyond the five hour limit. Of the results of course no one can speak with accuracy. Only GOD can know to how many the spoken word and the careful ministrations of Christian friends following the meetings, have brought eternal life. But at every meeting the Lord Jesus Christ was held up as the only Saviour from sin, and as indications of the numbers of those whom He drew unto

\* The last two addresses and the "Cycle of Prayer," in either English or Japanese may be obtained from J. T. Swift, 85, Myogadani, Tokyo.



Himself, it may be stated that there are on record 225 who, after their numbers had been repeatedly sifted through the succession of enquiry meetings held after the principal addresses, professed to have accepted Christ as their personal Saviour. In every case the names of these who had thus persisted in staying to the end were taken and placed in the hands of pastors, teachers, and Christian students. Encouragement to believe that many of them were really converted, comes to us in reports that some have already been baptized and that many others are being instructed as candidates; whilst still others not included in the number reported, have since made themselves known as earnestly seeking the truth.

Another and very different phase of Mr. Mott's work for Japan appears in the interviews with which he systematically filled in the intervals between his other engagements. A list of questions touching upon nearly all points of vital interest to the present situation was prepared, and the answers given were carefully noted down and preserved. In this way he sought to form an opinion of the needs and opportunities of the country as a whole,—of its progress and the true state of its new social life, which should be based not upon the impressions of his busy tour, but rather upon the mature judgments of a large number of the more experienced Japanese Christian workers and missionaries. As chairman of the American Student Volunteer Movement for Foreign Missions, he felt it his duty thus to become advised of the truth concerning this, the most misunderstood mission field in the world. The sincerity of his desire to thus extend his service to Japan beyond the period of his visit here is testified to by his unremitting application to this enterprise of time which others would

naturally have devoted to sight-seeing.

This account, imperfect as it must in many respects inevitably appear, would be seriously defective did it not make especial notice of the important services of Mr. Keinosuke Yabuuchi who throughout the tour performed the arduous duties of interpreter. His skill attracted attention everywhere, but not less valuable as elements in the general success were the prayerful preparation and the self-denying assiduity which he brought to the work as a whole and to the meetings severally. To him and to the authorities of the Aoyama Gakuin who so kindly released him for this service are due the sincere thanks of all concerned.

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#### THE SIGNIFICANCE OF THE RE- CENTLY ORGANIZED MOVEMENT AMONG THE STUDENTS OF JAPAN.

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By Rev. K. IBUKA.

OF all the departments of Christian Work in Japan, no doubt, the most difficult, but at the same time, the most promising, is that among the students. There are several thousand bright young men in the Imperial University, and the seven government colleges alone, not to speak of the tens of thousands more in the numerous high schools throughout the Empire. There, these young men, the coming generation of Japan, are working with might and main for their intellectual development, but also with practically no opportunity for strengthening their spiritual life. All government institutions are strictly non-religious,—nay, in many cases they are most decidedly anti-religious. The question is how to reach young men in them who are before long destined to be the leaders of the nation.

Taking a comprehensive view of the whole situation, it will be admitted all around that no department of Christian work can be of greater importance. The importance of this work has long been felt, and many attempts have been made to reach these young men but only with partial success. It has been reserved for Mr. John R. Mott, who has recently visited Japan, under the auspices of the World's Student Christian Federation, to *initiate an organized movement* among them.

In the first place, Mr. Mott came just at the right time. If he had come during the late war with China, he would have found the whole nation absorbed in the war, and would have received comparatively little attention. Or if he had come *before* the war he would have been confronted by that spirit of morbid patriotism and ultra-conservatism which at that time characterized the Japanese people, and would have found their hearts and minds completely closed to him and to his message. But the recent revision of the treaties with the Western powers on terms of equality, and the nation's consciousness of having taken its proper place among the enlightened nations of the world, by its achievements in the recent struggle with its big neighbor, have completely swept away that morbidly bitter feeling against the West. In other words, the people have grown out of their narrow-minded patriotism, and are in a position to appreciate any *world wide movement*,—something which a few years ago would have been nigh impossible. Certainly this was in favor of the time chosen by Mr. Mott for bringing his message to the students of Japan.

But there is another circumstance which was equally favorable, if not more so. I mean the present spiritual condition, or tendency of the

Japanese students. Several years ago the new theology and the higher criticism were in vogue, and of course the Japanese students must never be behind the age in these things, and it would no longer do to listen to the old theology. They must have the very newest theology and criticism. The newer the better. In this state of mind they would simply have turned a deaf ear to what Mr. Mott had to say. But the novelty of the new theology proved rather shortlived, and they soon got tired of the dry lifeless bones of the literary criticism of the Bible, and naturally enough, began to look for something that would really meet their spiritual wants. And just at this juncture Mr. Mott came, full of the spirit of Evangelical Christianity. All things considered, therefore, his arrival was most opportune.

This fact is amply shown by the *results* of his work. He has visited and addressed several thousand students in nearly all the principal institutions of learning from Nagasaki to Sendai, including the Imperial University in the capital, five of the seven government colleges in different parts of the Empire, and eight or nine Christian colleges, and has assisted in organizing or reorganizing college Young Men's Christian Associations on a regular basis. And to crown all, he succeeded in uniting these associations as the Student Young Men's Christian Association Union of Japan. On the 18th and 19th of January, the delegates of fourteen or fifteen associations in different colleges and schools assembled in convention in Tokyo, and after a free and full dismission unanimously adopted a constitution, and appointed a central committee of fifteen. This committee consisted of five Japanese presidents, or professors of Christian colleges, five students or resident professors, representing the Imperial University

and four government college associations, and five missionaries specially interested in the movement. Steps were also taken to enter the World's Student Christian Federation. In defining the objects of the union there was a considerable discussion but it was throughout very good tempered, and no bitterness was shown and no angry word uttered; and finally a happily unanimous conclusion was reached. One of the chief objects of the union is defined as follows:—"To spread Christian knowledge among students and to lead students to be disciples of Jesus Christ as the only saviour, true God and true man." The union is founded upon a thoroughly evangelical basis. Perhaps one of the most delicate pieces of work Mr. Mott had to perform was to persuade the members of the University Association to reorganize their association upon the regular evangelical basis. They seem to have had some strong prejudices against it, and it was a very difficult piece of work but by his sympathetic attitude and his frank but patient dealings with them, he finally succeeded in persuading them to take the right course in the matter. And it should be said to their honor that they took a most prominent part in the formation of the union. And doubtless their example will have a healthy influence over the other government institutions in the country.

It requires but little insight to see how important and far reaching this new movement is destined to be, if it is rightly developed. In fact this seems to be the only way to reach the students in the government schools. It is true there are some Christian teachers in these schools but in religious matters their hands are tied and their influence can not go very far.

But just think what a mighty influence may be exerted by the pres-

ence in all the schools of the Empire of little bands of Christian students full of the spirit of Christ and really in earnest to lead their fellow students to Him "as the only Saviour, true God and true man"! And why should it not be so? Nothing less than this is the object of the new movement.

Mr. Mott's signal success in the recent visit suggests at once the advisability of having a man of his stamp permanently engaged in this work. In fact the success of the movement will largely depend upon whether we can have such a man or not. Unless we do have the right sort of man who will give himself to this cause there is great danger of the new movement vanishing like a dew drop.

This brief article should not be closed without a word of hearty thanks to Mr. Mott. His course of action was simply admirable. The impression he leaves among us is that of a strong man thoroughly convinced of the importance of his mission, wide awake to every opportunity of furthering it; a man possessed of broad sympathy, untiring energy, rare tact, and an organizing ability of high order. A man of his stamp is needed to develop the newly organized work among the students which he has so successfully begun. May such a man be forthcoming!

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#### MR. AND MRS. J. R. MOTT IN SENDAI.

By the Rev. HENRY K. MILLER, A. M

WHILE for a long time there was a pretty definite understanding that Mr. Mott would visit Sendai *sometime*, considerable difficulty was encountered in arranging for a suitable date. Finally, matters were brought to a head by the information that Mr. and Mrs. Mott would reach Sendai on Friday evening, January 8th, 1897—fully two

weeks before they were expected. The various schools in the city were then in the usual condition of confusion incident to the opening of a new term, and deep regret bordering on disappointment was felt that the exigencies of the case did not permit of the visit to Sendai being made at a supposedly more opportune time. Yet the best was made of the situation, and a great deal of work was accomplished in a short time. The northern metropolis was not a whit behind other cities in the empire in the cordiality with which Mr. and Mrs. Mott were welcomed.

Work was appropriately begun with a reception tendered to the visitors by the "Friends of Loyalty and Love"—A Club maintained by the Christian students attending the Government college. Most of the exercises were in English. Mr. Kurihara spoke warm words of welcome, and Mr. T. Uno read an outline of the Club's history. A few facts only can be recorded here.

Nine years ago the Government college now known as the No. 2 *Kōtō Gakko*, or "High School," was founded in Sendai. There were then no Christians among the students. Subsequently, the consolidation of the Miyagi Medical School with the new institution, brought in a few Christians. These organized a Young Men's Christian Association. Very little, however, could be done, as the membership was small and had to face the opposition of the President of the school, who prohibited students from attending church services. In a quiet way, however, the Association continued holding its meetings. In January, 1891, Mr. Koshiba, an earnest Christian, became a member of the Faculty, and urged the Association to show its colors openly. Application was made to the President for permission to use the name of the school in the title of the Association.

The members were then permitted to do this secretly, but not openly. They were now in a quandary. The following April Mr. N. Murakami, President of the No. 1 High School (in Tokyo) Y.M.C.A., and Mr. C. Kadono, a member of the Imperial University Y.M.C.A., visited Sendai, and following their advice, the members of the local Association agreed to effect a new organization. As the old name could not be used openly, a new one was adopted, namely, *Chu-ai no Tomo Club*, that is, "Friends of Loyalty and Love Club." The new organization was consummated on the 18th of April, 1891. Meetings have been held regularly twice a month, which proved of inestimable value in the way of encouragement and support to the members, who at school were subjected to insult and abuse. In the following September the Club lost its devoted friend, Prof. Koshida, who removed to Niigata. But the members held on to their purposes, and at the first anniversary meeting they rejoiced in being able to report an addition of sixteen to their number during the year, and five baptisms brought about through the Club's influence. The following year something happened that gave the non-Christian students of the school an opportunity for persecuting the members of the Club, who were denounced as disloyal and shunned. Patiently bearing these insults, the injured ones finally outlived the hostility of their enemies, who could not but acknowledge that their characterization of them had been wrong. There are now thirty-four names on the membership-roll. In a humble way these young men have been endeavoring to do good, and have exerted an influence in the college that is now frankly acknowledged as wholesome. The President now no longer opposes them, but approves of their honorable career. A healthy *esprit de corps*



binds their hearts together, so that wherever they go, after leaving school, they feel bound to continue faithful and active.

A very good meeting was held on Saturday morning in the chapel of the *Tohoku Gakuin*, a mission school supported by the Reformed Church in the United States. Mr. Mott was very attentively listened to as he clearly set forth facts of special interest to Christian students and explained the purposes of the international movement that he was trying to promote. As yet no Y. M. C. A. organization exists in this school, though the students are constantly under religious influence and instruction. It will, however, be a question of very little time before an association is organized. President Oshikawa is greatly interested in the movement, and there seems to be no opposition whatever to the formation of such a society.

By invitation Mr. Mott spoke to the students in the Government High School itself. Of course this address had to be of a non-religious nature, and was given simply as an expression of kindly interest in students for their own sake. Mr. Mott kept steadily in mind the one object of his visit, and preferred not to deviate from the course determined by that object. Two other large meetings were held on Sunday, Jan. 10th, the first in one of the churches, which was well attended, and the other in a public hall. The latter was for men only, and the subject treated was "Personal Purity." Seventeen young men at the after-meeting declared their intention of following Christ.

On Sunday afternoon Mrs. Mott favored the Japanese Christian ladies with an address on "Palestine," which was thoroughly interesting and very well received.

The visit of these two friends was a treat for all, and it is a matter for

sincere regret that it was so short. If, in the providence of God, these good people should be able to come again, no one knows better than themselves that they will be more than welcome.

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### THE INTERCOLLEGIATE UNION OF JAPAN.

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By the Rev. J. H. DE FOREST, D.D. SENDAI.

MR. MOTT'S work in Japan culminated in a series of meetings in Tōkyō in which were gathered up all the best results of his altogether too brief stay in this country. For a young man comparatively unknown to the missionaries, and wholly unknown to the Japanese, to come here and jump at once into the confidence of foreigners and natives; to win the Christian students in various schools to give up their vague names in which the term "Christian" seldom appeared, and to accept the distinctive name common to the world-movement that Mr. Mott represents—*Young Men's Christian Association*; to get these students to send representatives to Tōkyō for the purpose of forming an Intercollegiate Union; then to gain their assent to a Constitution to which there was at first very marked opposition; and at last to secure the formation of a central committee whose main business it is to form Christian Associations in all the higher institutions of learning;—this is a work that two months ago few of us missionaries had the faith to believe possible. But it has been done, and God has used Mr. Mott to bring it about.

I am asked to report briefly the meeting of the representatives of seventeen Christian Student's Associations in Tōkyō, January 18th and 19th, 1897. It was held in the beautiful Y. M. C. A. Hall\* where all the

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\* An illustrated article on the varied work of this remarkable institution has been asked for a future number of this magazine. Ed.

great moral and spiritual reforms are championed by Christian lawyers, Christian editors, Christian teachers, and Christian statesmen. The significance and need of this intercollegiate movement were most fittingly set forth in the opening address of Mr. Mott:—"Some of the best Christian societies I have met with on my tour around the world are here in Japan. I would be willing to have the spirit of the Christian students in Sendai and Kumamoto contrasted with that of the students in any Christian country. I found ten or eleven regular associations here some three months ago, but now there are twenty-four, and others are in process of organization. When the Student's Union was formed in America there were only twenty-two societies represented. There will be more than that here in Japan, and it will be truly a representative movement. The University, all the Higher Schools, but one, some middle schools and the Christian schools are already in this movement and the time is ripe to form this union. The evident advantages are many. The tendency of the age in all movements is for men of like minds and spirits to combine for a larger development, and Christian students should take advantage of this trend. Such an organization will insure the continuity of the work. Merely local organizations, without supervision, often die out, while with proper supervision and aid, Christian students will surely increase and Christian workers thus be multiplied in the world. There are already over 800 universities and colleges represented in this Federation, and more than 50,000 students and teachers have joined it. To be related to this picked Christian army is a fellowship worth everything. Such a work as this may counteract the secular spirit of the age, and will greatly increase the

power of the Church. When a convention of Christian students, like the one in Liverpool with nearly a thousand students, is held, before which the officers of the various missionary societies present the needs of their world-wide work, its influence is simply immense and is felt through all the world.

There is need of such an organization as shall make this movement permanent. The student class is always changing, and therefore there should be secretaries and officers to supervise and to push on the work.

There is need also of publications especially adapted to students.

Occasional conferences, national and local, are likewise imperative for systematic Bible study and for the prayerful consideration of the best methods for reaching students."

With this address the formation of the Union came before the delegates. There were many difficulties of a very serious nature to be overcome, but it is hardly necessary to say more than that they were surmounted by the frank and tactful manner in which Mr. Mott met them, as well as by his unwavering faith that with God there are no impossibilities. The most difficult problem was the adoption of a constitution that sets forth one object of the Union thus;—"To lead students to become disciples of Jesus Christ as only Savior and as God." There were earnest objections on the part of some of the delegates to anything that looked like a creed, but to this it was replied that there was no attempt here to incorporate a creed, rather this phrase was the expression of the purpose and object of the organization. Mr. Mott very fully explained that there was no thought of making any individual test in this phrase, for creeds belong to the churches to formulate, and the Student's Movement is perfectly satisfied to accept, as active mem-

bers, all who belong to evangelical churches without reference to any phase of theological thinking through which individual students may be passing. There was not a single objection to accept heartily full belief in the divinity of Christ, and every word of the debate showed a warm and devoted loyalty to the Divine Savior but the insufficient words "as God" met with opposition from several of both the native and foreign delegates, and though the Christian Students' Union of eight nations have adopted this phrase, Japan has done much better, we think, in stating this one object of their Union thus;—"To bring students to become disciples of Jesus Christ as only Savior—*true God and true man.*"

Another point of discussion was the statement,—“The Union shall restrict its active membership to students and teachers who are members of evangelical churches.” One would think that a body of delegates who were unanimous in designating Christ as “the only Savior—true God and true man,” would have no difficulty in following the Christian students of other nations who take the nine articles of the Evangelical Alliance as their definition of the term Evangelical. But for many years there has been here in Japan a discussion over this word, and there are no churches so far as I am aware that use the nine articles of the Evangelical Alliance. The tendency is to shorten the creeds to the barest fundamentals. And so the delegates adopted the definition used in the Y. M. C. A. of Tōkyō, which is, belief in Jesus Christ as the only Divine Savior and acceptance of the Bible as the only infallible rule of faith and practice.

It is impossible to condense these two day's session so as to give any adequate idea of the earnestness of the discussions and the bearing they

are destined to have on Christian work in Japan. The meetings were virtually continuous from 10 o'clock A.M. to the same time at night, meals being provided at a near restaurant, where one of the most important subjects was virtually settled to the satisfaction of all.

A Central Committee of Fifteen—ten Japanese and five foreigners—was appointed, to stand for three years. The members are:—

President K. Ibuka, M.A., Chairman;

President Y. Honda, Vice-Chairman;

Mr. S. Ito, Recording Secretary.

Rev. J.D. Davis, D.D., Treasurer; Prof. E.W. Clement; Mr. S. Koike; Mr. M. Kuribara; Prof Y. Matsui; Prof. S. Motoda, Ph. D.; Pres. M. Oshikawa; Rev. Albertus Pieters, M.A.; Rev. H. McC. E. Price, M. A.; Prof. U. Sasamori, Ph. D.; Prof. H. Tamura; Rev. S. H. Wainright, M. D.

Naturally it might be expected that there would be no foreigners as delegates, and that they would have no place on the Central Committee. But several associations are yet in their very beginnings and have few members, while others are connected with mission schools. Each association chose its own delegates, and these delegates made the final committee. There are only two students among these fifteen, but the reason of that is to give stability and permanence to the movement. In all countries these Central Committees are largely composed of persons who have passed the student-stage, and are permanently located, and are directly interested in the schools and institutions represented. This Committee has already taken steps to gain admission to the World's Federation, and will endeavor to send delegates to the first meeting of this Federation at Northfield, Mass., U.S.A., next summer. It plans also



REV. K. IBUKA, A.M.,  
PRESIDENT OF THE MEIJI GAKUIN; CHAIRMAN OF THE NATIONAL COMMITTEE  
OF THE INTERCOLLEGIATE Y. M. C. A. UNION OF JAPAN.





to establish Y.M.C.A. in all the leading schools of Japan as rapidly as possible, and the field is already divided up. It proposes to publish a monthly Students' Magazine, and also a series of pamphlets after the admirable manner of the national union of the West.

But in order to hold this movement to its original purpose, it is very necessary that Mr. Mott, or some one of his experience in this work, should be sent here. The Y.M.C.A. work, in all its branches, is perhaps the most attractive and promising of all Christian work of

Japan. This golden opportunity should not be lost by the friends on the other side of the world. The time is fully ripe for pushing a work that will hasten the time when Christian thought shall dominate the moral life of Japan. President Ibuka's parting words to Mr. Mott, as the Convention closed, are worthy of permanent record;—"You have come at a most favorable time, just when our nation is growing out of the narrow national spirit. This is not a national meeting, but an international. Our work does not end with these sessions, it is only begun."

## HER MAJESTY THE EMPRESS DOWAGER.

AT 6 o'clock P.M., on the 11th of January, the illustrious sufferer expired, amidst the sorrows of the Emperor and the Empress and of the Court Ladies.

She was born January, 23rd, 1834; became the Consort of the Emperor Kōmei, the father of the present Emperor; declared Empress in 1855, and Empress Dowager in 1868. Her illustrious name has been associated with different kinds of charities, while She was a diligent culturer of silkworms.

His Majesty the Emperor abstained from Administrative duties and various functions of a social character were postponed for a week. The Court mourning will continue for 315 days from the time of the demise of Her Majesty, and the public mourning was declared to continue for 30 days. All kinds of professional amusements were prohibited for 5 days, and nonprofessional for 30 days.

On the 2nd of February, the remains of Her Majesty were carried to Kyōto, the old capital, and the ceremony of the interment took place on the 8th. Prince Takehito was the Chief Mourner, and Lord Kuga the Chief Conductor of the funeral. The Imperial Guard and the Osaka Division attended the ceremony as the guard of honor.

The Imperial Diet decided unanimously to second the bill of yen 700,000 for the funeral.

A longer account of the deceased Empress Dowager will appear in the next number of the *Japan Evangelist*. C. NAKAMURA.

## MR. MOTT'S VISIT TO KUMAMOTO.

PRAISE be to our God, for He is merciful and His work wonderful. When I recollect what He has done for me in the past, my heart goes out in praise to Him. Years was I a

member of the Young Men's Christian Association of the Koto Gakko in Sendai, but God so ordered matters that I was removed to the Fifth Koto Gakko in Kumamoto in September, 1895. Kumamoto is noted for the conservative spirit of its inhabitants

and is counted as one of the most difficult fields for the evangelists on the southern island of Japan. At first I was much puzzled as I could not see how a young man, like myself, who had been trained on progressive and broader principles could keep on with students noted for their conservative spirit. But I trusted the Lord that He would not put me under too hard a trial and with faith like that of Abraham when he left Ur, I determined to enter the college. At this time another member of the Sendai association, Mr. J. Kaneko, came to our college. He did not know at first that I had moved to the same college but when I informed him about the fact, his joy knew no bounds. Then within the hearts of both of us arose the hope of starting a Young Men's Christian Association in our college just like that one in the Sendai Koto Gakko. Perhaps God thought this task was too great for us to undertake and He gave us another brother who was a member of our church also. Often we met together and prayed God that He might open the way for us to form an association among ourselves. During the week of prayer in January, 1896, we found some of our fellow students who were Christians, and we were much encouraged and our desire to start an association much stimulated. With the kind help of Mr. J. T. Swift, of Tokyo, we held two lecture-meetings which, to our joy, were attended by many of our fellow students. In connection with the public meetings we held a small meeting of our own, to which we invited the workers of different churches in the town and expressing our hope solicited their co-operation. Through these workers we were introduced to four more Christian students of our college. On the 23rd of May, our band, seven in all, climbed up Hanaokayama, the Flowery Hill, and on its top which commands a view of the whole city of Kumamoto, prayed together and had a consecration meet-

ing. This was the first regular meeting of our association. It was on that hill that twenty years ago about thirty young men met together amid severe persecutions of their friends and relatives for their belief in Jesus Christ and formed a band known as the Kumamoto Band. This is a sacred hill to us, it inspires us and gives us nobler aspirations as we look at it every morning and every evening. After that, two more brethren joined us, and out of the new students in the fall, four more were added to our number. We kept our meetings regularly for prayer and for mutual help for the spiritual growth till we were informed of Mr. Mott's visit in the early part of November. We waited his coming over two weeks earnestly praying for his success.

Mr. Mott came to us at last on the 26th of November. Several of our number went to the station to meet our long expected visitor. That evening we met together in the parsonage of the Episcopal Church to welcome Mr. Mott. Mr. Izuno presided over the meeting and as Mr. Oi played the organ, we heartily sang the welcome song newly composed by one of our number for the occasion and adapted to a Japanese air.

Then the writer expressed a few words of welcome in behalf of our band and of our hope for the future. He was followed by Mr. Mott who kindly appreciated what we could do on the occasion and explained to us the purpose of his tour and earnestly invited us to co-operate to form the union of the Collegiate Young Men's Christian Association in Japan. We are of different race and different nationality, our languages differ from each other and this was the first time we could see Mr. Mott; but none of us could think he was a stranger, all felt as if we had been friends with him for many years. We were absorbed with the joy of meeting our friend and of hearing the grand object he had in his mind to accomplish in our country and forgot

even time, but when the clock struck eleven we were much surprised to find how rapidly the time had passed and all of us returned home with new inspiration and power in our hearts.

Next day in the afternoon Mr. Mott was invited by the Literary Association of our college to speak before its members. His address was heard by over five hundred students with special attention. In the evening he met with us again and talked about the work of the association.

On Saturday, November 28th, from two o'clock in the afternoon, Mr. Mott spoke in a public hall before an audience of two hundred young men. We had prepared special hand bills for this meeting and circulated them among our fellow-students. Mr. Sawamura presided over the meeting and Mr. Mott spoke of the temptations of young men for about two hours and nearly twenty remained for the after-meeting. From seven in the evening another meeting was held in the Methodist Church. The young men crowded so much that we were obliged to shut the gate and bar the door of the church long before the time announced for the meeting. It was led by Mr. Kaneko and after scripture reading and prayer by other members of the association, Mr. Mott spoke on the great movements among the students of the world. After the address for an hour and a half he asked those who were specially interested to know how to get victory over temptation and sin to remain for the after-meeting. More than a hundred remained; they were inquirers, if they did not express themselves to be so. The Methodist Church is the largest church in the city and there were many large meetings held in it but such an one was not known before. The audience numbered over six hundred. Some soldiers who came after the gate was shut, were so eager to get in that they jumped over the gate apologizing that they were simply carrying the military drill they receive

daily into practice. Others crowded forward in the same way.

Next day was memorable to us all. Long before daylight, while the street-lamps dimly lighted our path and the fresh rustling breeze chilled us, we climbed up our sacred Flowery Hill. As we went up the steep hill-side, some sang holy songs and some talked cheerfully with others, but all with great expectations and solemn thoughts. This early-morning prayer meeting was placed on our programme from the beginning. On the top of the hill by the grand old pine tree, we knelt down in prayer, twenty five in all, including Mr. Mott and several delegates from six different associations in southern Japan and some Christian workers of the city beside our own members. The quiet of the early morn was broken by our singing, sometimes grand and solemn, sometimes soft and melodious, which we could not think to be but a celestial strain. All felt we were nearer heaven than ever before and as if an angel in white garments were among us. Every one prayed earnestly confessing his sins and begging for help in the future. Every word was uttered sincerely and reverently from the depth of each heart. As we rose singing the closing hymn, the glorious sun rose in the East with the rich hues of unfolding morn, dispelling all darkness that dominated over the world below. Gradually as the thick mist disappeared picturesque views were brought into sight, first the busy town with white walls, then the far off volcano and the sea-shore. A glorious sight! This morning the sun seemed to be different from what it used to be. Every one descended the hill with inspired, encouraged and joyful heart.

From nine o'clock in the morning we met with the delegates from six other Young Men's Christian Associations in southern Japan at the home of Rev. J. B. Brandram. After we heard the report from each association, Mr. Mott earnestly talked on the



subject how to make our work successful. At half past one o'clock in the afternoon we all went to the Congregational Church to hear Mr. Mott's address on the secret prayer-life for the Christians in general. After the meeting we went to the preaching house of the Episcopal Church for thanksgiving. Mr. Oi presided over the meeting and Mr. Nishiyama thanked Mr. Mott for his visit and the ministers of the town who had helped us in various ways. Then he read the farewell letter to Mr. Mott in which he expressed our gratitude for his good work among us, our hope for the future work and our determination to stand firmly for the cause of Christ. After the workers left the room to take up their duty for the evening, Mr. Mott advised the delegates and us to join together to form a southern group of associations in Japan, to which all agreed. We bowed down in solemn reverence as the day drew near its close and every one offered a sentence prayer, many with tears. The prayer was short but with deep thoughts. Truly God was working mightily among us. We stood up and formed a ring holding each other by the hand and one of us took hold of Mr. Mott's left hand asking him to unite our group with his right hand to other groups in Japan and other countries of the world. We grasped each other's hand more firmly as we sang the doxology. Thus in the quiet hour of twilight we consecrated our associations. We were much touched by the farewell words of Mr. Mott. We hated to say goodbye but promising to remember each other in special prayer, we shook hands in tears and bade goodbye. This was about seven o'clock in the evening, November 29th. On the following day all the members of our association went to the station to see Mr. and Mrs. Mott start off. The cruel train carried them away from us but we will never forget their visit. They worked only a short time with us but we had been

waiting for them with special preparation for several weeks. Now we are put before our fellow students as the object of their criticism more clearly than ever before and we feel our responsibility was made much heavier. At first, we expected to meet persecutions as the reaction of our movement but now on the contrary, we hear six hundred students of our college speak about Bible study and talking to learn of the Christians in the way of holding meetings. Is this not a victory? Wonderful providence of God! God bless our association and our work! Where is now the Kumamoto Band of twenty years ago? May God bless us to be the second Kumamoto Band with new aspirations and mightier faith and strength.

S. KOIKE.

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#### MR. MOTT'S WORK IN TOKYO.

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WITH great hope for the work in Tokyo, Mr. Mott returned from Sendai on January 11th. But an extremely sad matter came to pass that evening. Her Majesty the Empress Dowager who had for some time been suffering from a bad cold, passed away at 6 P.M. Public mourning was announced for a month. All the schools were closed for five days and all the public entertainments suspended for fifteen days. No public meeting was allowed. Mr. Mott's original plan was to have a large conference of students in the Tokyo Association Hall for three days from January 15th, just before the meeting of the delegates for discussion of the union. All preparation was made. The programme was made out, the hand bills were printed and invitations sent to the pastors and friends. Had this plan been carried out, certainly this great student center, one of the greatest of the world, might have been richly blessed by the Spirit of God. But God knows what is best, and this was given up. However, Mr. Mott was not prevented from having

personal interviews with the members of different associations and from visiting different schools after five days.

On January 17th he visited the Methodist College at Aoyama, where he addressed an audience of about one hundred. After a talk on some characteristics of young men of different countries, those who were specially desirous to get rid of the power of temptation and sin were requested to remain. Only a few left the room and out of those who tarried twenty two young men stood up and professed their determination to take Jesus Christ as their personal saviour. Their names were taken and handed to the pastor and the teachers to be followed up carefully.

The next school he visited was the Episcopalian College at Tsukiji. There he went on Wednesday, January 20th, and spoke before the college in the afternoon and before the theological school in the evening.

On Thursday he went to the Canadian Methodist College at Azabu where he spoke about the temptations of young men and appealed to the audience, which was over a hundred, to find the power that will keep them from falling. In the after meeting he explained that only Christ can save us, and twenty young men professed to follow Him as their personal saviour.

The next evangelistic meeting was held in the Presbyterian College at Shirokane on Friday afternoon. About seventy listened to his address and nine were converted. In the evening he met the theological students and talked about the work of the association and suggested that they form one among themselves.

On Saturday from two o'clock in the afternoon he made an address in the Central Tabernacle in Hongo near the Imperial University. This meeting was planned by the Young Men's Christian Association of the Imperial University, and was carefully advertised though not in public. The audience, which

was composed chiefly of the students of the University, the First Koto Gakko, and the Higher Commercial College, was counted to be over eleven hundred. They listened quietly and with remarkable attention. Scarcely a single person moved from his seat for nearly two hours. About fifty remained to the after-meeting and ten professed to become Christians.

On Sunday Mr. Mott made an address on Bible study for personal spiritual growth in the morning at the Tabernacle. He spent the whole afternoon in the meeting of about a hundred young men from eleven different representative institutions, in the Tokyo Association Hall. First he spoke of the importance of personal work and afterwards of the secret prayer life. The Spirit of God was mightily working that afternoon. All were touched by his speech and many listened with tears. Some unbelievers expressed their desire to become Christians that very afternoon. As all bowed down reverently at the close many offered a sentence prayer. After singing the doxology with united hearts, every one returned with new strength and new inspiration to his school or association to share the blessings with his fellow students. This is a brief account of Mr. Mott's work in Tokyo. Though we deeply regret that it was impossible to carry out the original plan, we believe that his work as described above was attended with no less results.

K. YABUUCHI.

#### OUR OPPORTUNITY.

"THE want of progress in the work" had been the subject of daily conversation among our Christians for the last two or three years. Many articles were written on this subject. It was also discussed in public meetings. The causes of this inactivity were carefully investigated and the means for revival were earnestly sought. Every one said the present state is not right,

this would not do; but no one knew what to do. But the general condition of the work began to change from last spring. We heard of the reports of several revivals. As we went to different parts of the country with Mr. Mott on his tour, we heard many pastors, and ministers say how the attitude of their fields was changing. Yes, the fields are already white unto the harvest. The people are thirsting after spiritual food. How eagerly they have requested Mr. Mott to give them spiritual talks! One who is best acquainted with the students in Tokyo and who is working among them, says that almost every thoughtful promising young man is reading the Bible even if he is not a Christian. They are looking to Christianity for the power that will give their hearts true peace, they know that any thing else cannot quench their spiritual thirst. They are not looking for what will satisfy their intellectual curiosity. That might be given to those who are specially-gifted. Many Christians made a mistake on this point. They thought without understanding all about higher criticism, dogmas, creeds and so forth, one can not be a Christian. A great mistake. This might have been one of the causes of inactivity. But what is wanted now is the saving power that will answer the demands of the soul. Mr. Mott preached the simple gospel everywhere he went, and his appeal for faith was always responded to without exception whenever he had a chance to do so. As the result of his three months work, over two hundred young men professed to take Jesus Christ as their personal saviour for the first time in their life. Mr. Mott told me that this number excels the number of the converts he had in any other one country on his tour and that it is almost equal to that of China, India, Syria and Palestine put together. Indeed our people are ready to hear Christianity. They want to hear it not from curiosity or from policy as they did some years ago, but

from the necessity of their spiritual life. It may safely be said that Christianity is going to meet a critical trial in Japan before long. Now the grand opportunity to reclaim this wonderful country for Christ is come, but if it be lost now, what will be the result? The worship of the almighty-dollar has wonderful influence; men are pressed by materialism to become its slaves, and the noble spirit of the old is disappearing every day. What will give this nation a strong moral and spiritual basis to stand upon? Oh! may the teachings of Christ in our country be afforded with men and other means enough to save forty million souls. I think every Christian in the world is responsible for the success of the work of Christ in this country, for he can pray for it as well as he can actually take part in it in various ways.

K. YABUCHI.

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#### KEEPING IN TOUCH WITH YOUNG MEN.

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IT often happens that students whom we teach for a time, or Christians whom we know, move away and are lost sight of, although we desire to keep before them their search for the truth and to show our remembrance of them. For a time letters may be exchanged but one can't write often. For keeping in touch with such friends I would recommend *Kyokkō* (Morning Light) a monthly paper published by *Kyoko-sha*, 53 Yamamoto Dōri, 6 chōme, Kōbe.

The editor's name does not appear in the paper, but it is well known that it is edited by Dr. J. L. Atkinson. It is a paper of four large pages and the following table of contents for the last number will give some idea of the matter it contains, helpful both for Christian families and for inquirers:—Scripture: Rev. 21: 1-5, New Year Greetings, Mr. J. R. Mott's Address, Special Evangelistic work in Kochi,

Youth and Obedience, A widow's Faith and Gifts, The Sheep know the Shepherd's Voice, Wedding Customs in Formosa. A Wilful Son's Repentance, The Basis of Success by Dr. J. D. Davis.

The subscription price, including postage, for a year is: One copy, 15 sen; four copies, 30 sen; nine copies, 1 yen. Fifty copies are sent for 3 yen a year, the subscriber to pay the postage. The paper is registered as a newspaper. During the past year I have sent the paper regularly to a few friends and the results have been so gratifying that I wish to recommend the paper, and the plan of sending it to others. F.M.

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#### MR. J. R. MOTT IN OKAYAMA.

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MR. MOTT spent two nights in Okayama, and held three formal meetings besides a number of personal interviews with leading local workers.

At the afternoon session he gave his helpful address on Devotional Study of the Bible, before some forty pastors, evangelists, Bible women and teachers.

The meeting for young men on the second evening was perhaps the most remarkable service of the kind ever held in Okayama. Beginning at half past six it continued, with two after meetings, for four hours and held the rapt attention of all who attended.

Thirty two young men signified by rising and giving in their names a firm intention to live henceforth a pure life taking Christ as their Lord and Saviour.

Humanly speaking the meetings occurred at a most unfortunate date, it being examination week in the various schools of the city. The students scattered for their vacation a few days later and a few of those who pledged themselves to a new life, have been lost sight of.

Three of the number were already baptized Christians, and are daily showing the fruits of their renewed consecration. Some twenty of the others are making steady progress in the study of Christian truth and the practice of Christian principles. Rev. I. Abe, the pastor of Okayama Church, who took a deep interest in Mr. Mott's visit, is holding a large Bible Class every Sunday evening at the close of the preaching service for the further instruction of those who are interested.

Some eight or ten other young men are pretty regular attendants at these Bible Studies and there is every reason to expect a further ingathering of souls as one good after result of the Mott Meetings in Okayama.

J. H. PETTIE.

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#### NOTES.

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THE Froebel Society of Japan, organized last April for the purpose of advancing kindergarten work, has now a membership of over one hundred.

\* \* \* \*

About 270 persons participated in the union communion service held January 3rd, 1869, at the Shinsakae church in Tokyo, for members of the Church of Christ in Japan.

\* \* \* \*

Some thirty children are inmates of the orphanage at Kanazawa. These contribute what they can to their own support by making brushes when not at their lessons.

\* \* \* \*

This month Christian workers in Japan mourn the death of two earnest men—Rev. J. M. McCauley, D.D., and Prof. H. Hartshorne LL.D. We hope to give sketches



of the lives of the deceased in a future number of this magazine.

\* \* \* \*

Last year over 1,200 persons received free treatment at the Charity Hospital in Kobe. Lack of sufficient room has become so embarrassing that plans are being laid for enlarging the establishment. This institution was founded in February, 1895.

\* \* \* \*

A Japanese living in Sendai, Sukejiro Watanabe by name, publicly announced, by advertisement in one of the local newspapers, that on account of the late Empress Dowager's death he would for thirty days refrain from drinking *sake* (rice-beer).

\* \* \* \*

Another company of volunteers for special evangelistic work has been formed by native Christians living in Osaka and Kobe. These soldiers of the Cross hold themselves in readiness for service when called upon for assistance. Rev. T. Miyagawa leads the band, which comprises seven other members.

\* \* \* \*

Last December Mrs. Niishima, widow of the late lamented President of the Doshisha University in Kyoto, together with several other Christian ladies received from the Government decorations and money in recognition of services rendered in the capacity of nurses during the recent war with China.

\* \* \* \*

*Mujinto*, a Buddhist periodical, gives the following reasons why Buddhism cannot be commended to the young; 1. The study of Buddhism is to difficult for the minds of those ranging in age from twelve to sixteen years; 2. This study can give only fragmentary knowledge without system, so that the young

are forced into mere memorizing; 3. For developing the religious ideas of the young, such study is of no avail but leads only to abstractions; 4. Abstruse doctrines foster doubts and unbelief in youthful minds.

\* \* \* \*

*Nihon Shukyo* ["Religions in Japan"] has requested its readers for information on the following points:

- 1.—What sect or denomination is most numerous in your section?
- 2.—What influence do Buddhist and Shinto festivals exert on morality in your section?
- 3.—Describe the rites, ceremonies, &c., of such festivals.
- 4.—In what relation do temples and shrines stand to their respective villages or towns? How do the inhabitants feel towards the priests and pastors? What is the moral character of these priests and pastors?
- 5.—What depraved forms of worship are there? To what extent do tutelary divinities influence the country people?
- 6.—What means are most commonly employed in raising money for shrines, temples, &c.? What pleas are urged in asking for contributions?
- 7.—What kinds of charms are there?
- 8.—What superstitions exist concerning fasting, prayers, chanting, and women professing to be media for special revelations from the gods?

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# The Japan Evangelist.

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## MISSIONARIES AND MISSIONARY WORK.

By HON. T. R. JERNIGAN,

*Consul-General at Shanghai,  
China.*

THE riots in China during the spring and summer of 1895, elicited opinions wherever the channels of intelligence penetrated. The efficiency of missionary work was widely discussed, and from the various arguments, various conclusions were deduced. The discussions appear to have been more energetic than former discussions on kindred subjects, and this may have been due to the advanced state of mental culture, which ever admits the influence of religious training as a potential agency in the progress of civilization.

When it became known that the Christian mission at Cheng-tu had

been looted and burned, and that a few weeks later, men, women and children had been murdered at Kucheng, because they had gone there to teach Christianity, the feeling of the civilized world grew indignant and horrified by the outrage and murder. Whatever opinions were entertained as to the efficiency of missionary work, no one in civilized lands excused or palliated the violence of the Chinese rioters, and it should be written to the credit of Americans in China that they were the first to convene in public assembly and to present to their Government resolutions of condemnation. And it is no less due to historic truth to write that it was the Government of the United States which took the first step to impress upon China that in no part of her vast territory could an American citizen be disturbed in his rights with impunity.

The excitement of the year 1895 has somewhat passed away. Fond memory has erected a beautiful memorial shaft as a final tribute to the martyred dead of Kucheng, and those who were driven from their homes at Cheng-tu have returned to their work of Christian love and charity. The courier lines of Christian civilization have been advanced, and their outposts are as loyally sentineled as was the faith that was first at the cross and last at the grave. The time and the surroundings seem opportune for the subject of this paper.

There are about eleven hundred American missionaries in China representing the Protestant Churches

of the United States and following their respective callings in the different provinces of the Empire. Many of these missionaries I know personally, and I have visited some at their homes and attended the services they conduct in their chapels. They need no witness to testify in their behalf. Their work is not done in a corner; all can see it, and those who go to learn the truth and will speak and write it are the best witnesses to the Christian character of the missionary and the efficiency of his work.

My experience as a United States official in Japan and China covers a period of six years, and during that period no case has come before me for advice or settlement, involving directly or indirectly the interest of the Christian churches, when it has ever been made to appear that the missionaries were not influenced in their conduct by the highest principles of right and humanity.

There ought to be no patience with the sentiment that goes out to the great outer world, which is separated by the seas from this ancient Empire, depreciating missionaries and missionary work. It is a sentiment that does not commend those who indulge in it, and cannot be supported by evidence that would be admissible in any court of justice. Whatever may have been the social and mental culture of the American traveller in the interior of China, he cannot be envied if when far from the open ports and resting within some walled city, he does not feel new inspiration and relief as he hears the morning and evening bells of some American mission ringing out, clear and distinct, against an idolatrous sky, the notes which, on every Sabbath morning, vocalize his native land with a hymn of praise to the God who has favored that land above all other lands. Wherever an American mission chapel may be

found in China there the words of Christ are taught; and around the home altars of American missionaries, the Christian virtues are practiced and the customs and teachings of home inculcated.

Within such homes, patriotic sentiments are cultivated, and the children learn from example to revere the great names of our history and the events recorded therein which have made bright and happy the future of American manhood. Distance and time have in no sense abated the love of home and country in the breast of the American missionary, and the stars and stripes waving over legations and consulates in this distant land, are as much the cynosure of hope to him as when seen floating from the dome of the Capitol. Association and experience have impressed upon me the truths I have here written, and justice to American citizenship demands that they be stated.

The efficiency of missionary work has other tests than the statistics which show the number of the mission stations and converts. The customs and prejudices of the country are agencies promotive or non-promotive, and, when the latter, prove of the most insuperable difficulty. Tested by this standard no field was more uninviting than China, for the customs and prejudices of the Chinese were entrenched in centuries of superstition that met the missionary at the border with a wall of conservatism which had withstood the intellectual assaults of all former ages.

Here is the most ancient Empire of the world. As far back as history has reached, China existed twenty-two hundred years before Christ, fifteen hundred before the founding of Rome, and seven hundred years before the date of the Exodus. And as it existed when history first found it, so it has existed during all

the intervening centuries. The ethics, the laws and the administration thereof have not changed. The most industrious and far-reaching research into antiquity records that the Chinese were governed by the same form of parental government which has stood unshaken amid the fall of surrounding Empires, and is as influential in its life today.

Whatever pertains to the land or the people of China carries with it the idea of immensity. The Empire includes five million square miles, while the eighteen provinces which divide China proper embrace an area of one million, five hundred thousand, with an average size of over eighty thousand square miles, about twice the size of Ohio or Virginia, and an average population of sixteen millions, though some of the provinces contain as many as thirty-million inhabitants.

One of the great plains of the world is the plain through which flow the Yellow and Yangtse rivers, being two hundred and ten miles in extent and supporting a population of one hundred and seventy-five millions, nearly three times as large as the population of the United States by the last census. The sceptre of the Emperor of China bears sway over one-tenth of the habitable globe, and, according to estimates, his subjects number four hundred millions. In territory and population, the reader has before him the magnitude of the undertaking to make an entry into either, and can appreciate the difficulty on this line encountered by the missionary. The land and the people are not only immense and overwhelming, but strange, unique and without analogy.

But other difficulties, more insuperable than the size of territory and the number of population, meet the pioneer missionary at the threshold of his undertaking. He must

learn one of the most difficult of languages, and one which appears to have been fashioned to exclude successful communication with other nations. In the place of an alphabet there are twenty-five thousand hieroglyphics, or ideographic characters, each constituting a word, and out of which there is a language exclusively for literary use, to be seen, not heard; to be read, not spoken; and with a branch somewhat easier and less stilted. Next comes the language of the Mandarins or court language, spoken in the northern and central provinces, and one which about ten per cent. of the men and one per cent. of the women who read it can understand. And thus from such an alphabet, as it were, three dissimilar languages have been constructed, and these must be mastered by the missionary before he can preach unaided to all classes of Chinese.

Linguistic talent and application will in time enable their possessor to learn the Chinese language, but after he does learn it a difficulty still more insuperable confronts him, for nothing is so difficult to overcome as habits of religious thought and conviction. Lessons of religious duty taught around the fire side and impressed by daily example become imbedded in the inmost heart, and grow with our growing. Such lessons shape life and are hallowed by the memories of early association and parental love; and the Chinese like other people, probably to an extent not surpassed by any other people, hold ancestral teachings and examples in the most sacred memory, and it is this principle of human nature that is the basis of the opposition of the Chinese to missionary work.

The missionary when he comes to China finds three religions dwelling harmoniously side by side. The writings of Confucius are the source



from which the rulers and *literati* derive their theories of government and social duties, and the ethics of this Chinese writer pervade and influence every phase of Chinese life. The doctrines taught by Confucius are cited as the infallible criterion of uprightness in public and private life, and were disseminated centuries before the coming of Christ. Then there is Taoism, a second form of religious faith and practice, originating with Laotse in the century the Jews returned from Babylon. And it is recorded that the Emperor who reigned in the year 65 A. D., being dissatisfied with the conclusions of either or both of the philosophers named, sent an embassy to India in search of something better, and as the result Buddhism made its advent into China. The three religions indicated were peacefully taught in China when Mohammedanism arose and its adherents entered the Empire and have increased their number, principally in the Western provinces, to thirty millions. These facts are presented as evidence that to lead China into new religious paths will require the most patient perseverance and a faith that never falters.

The first attempt to introduce the Gospel into China was made by the Nestorians in the sixth century. From the published accounts, they entered the west of the Empire and resolutely pushed across the vast space of desert and mountain ranges of that geographical section. Details are wanting to show the full extent of their work, but there is little doubt that they made multitudes of disciples, and that afterwards they lost their influence. The famous tablet at Sing-an in Shan-si, bearing date 781 A. D., and in Chinese and Syriac characters, telling something of the triumph of the cross, is the only visible trace of the Nestorian effort to plant firmly the cross in China. Very recently I saw some

of the Nestorian sect in Shanghai, and when they requested a small contribution to aid in some religious work, I asked about the history of their sect, and was pointed to the tablet at Sing-an as proof of their first attempt to teach Christianity in China.

The failure of the Nestorians did not discourage other Christian denominations from attempting to christianize China, and in the 13th century the Catholics entered the Empire also from the West. They were at first successful, when the decline of Catholic influence was arrested by the zeal of Xavier, whose plans of evangelization were conceived with the fervent energy and comprehensiveness which have brought so many triumphs to the Catholic Church, and the realization of which in this case death alone prevented. In 1580, Vaghiagnani, the Superior of Jesuit missions in the far East, selected Matteo Ricci and others, and sent them to Macao to push their way into the interior, and for a hundred and fifty years from 1580, great activity was displayed, and many converts were made, and after an effort of twenty-one years a Catholic Mission was erected at Peking. Success now seemed assured, but the Benedictines and the Franciscans and Jesuits who had moved in solid line until a lodgment had been made in Peking, no sooner planted the cross than dissensions arose among themselves, when the constant appeals to the Pope caused confidence to be shaken in their professions, and resulted in the edict of 1736 for their expulsion. Then a long period of persecution followed.

If the Churches of Christ could marshal their influences and centre them in China by a united effort, the exclamation of Vaghiagnani, centuries ago, "O Rock, Rock, when wilt thou open?" may have been sooner answered, and affirmatively.

But the cause of missionary work in China received an immense advantage when the successful navigator, Vasco de Gama, doubled the Cape of Good Hope. This daring feat of navigation pointed out a new route for commerce, and introduced Europeans to Asiatics. Thus it is that Christianity and commerce have ever been the pioneer agents of the larger civilization that follows, potentially aiding, one the other, in extending the domain of Christian culture, and the refinement of human wants.

At the beginning of the present century the Chinese were no more favorably disposed to mission work than previously, but the earnest zeal of the missionary was inspired by a brighter hope. The discovery of Vasco de Gama had opened new ports, and the London Society was the first Anglo-Saxon missionary society to move China-ward, and Robert Morrison was selected to be the pioneer. The East India Company at the time enjoyed a monopoly of the China carrying trade, but when Mr. Morrison applied for passage to China on one of the Company's vessels he was refused, and it was necessary for him to voyage to New York, and from there sail for China on an American vessel. He was nine months in reaching Macao, and at Macao the first regular Anglo-Saxon missionary laid his plans for missionary work in China.

What has been subsequently accomplished is told in the reports of the Missionary Societies in China, every figure telling a volume of sacrifice and struggle, and the aggregate of the statistical tables presenting results that should be convincing to the most cynical.

The Catholic Church has twenty-five bishoprics, and claims a membership of 1,000,000, not including Tibet, Mongolia and Manchuria, and en-

couraged by such success, its restless energy is directed to the alleviation of bodily as well as spiritual suffering, and its churches, hospitals and schools attest continued success.

At the great Protestant Missionary Conference, at Shanghai, in 1890, the statistics showed that forty societies were represented by one thousand, two hundred and ninety-six workers, and that there were two hundred and eleven ordained, and one thousand, two hundred and sixty-six unordained Chinese rendering efficient service. The entire missionary force was reported at 2,953, or 1,266 Europeans and 1,657 natives, and of the 522 organized churches ninety-four were fully self-supporting. The membership was 37,287, and the contributions of the native Christians for the preceding year were \$36,885. Later statistics\* increase the number of the missionary force to 1,650, and the membership of the churches to 50,000, and estimate that there are about 100,000 who have put themselves within the influence of the Gospel.

In the department of mission education, success has been no less assuring. There are now 1,645 foreign and native teachers and 21,353 scholars, many of the latter studying the English language, who in the near future will prove the medium of spreading it to all parts of the Empire. What an agency in the furtherance of commerce! But it is the mission hospitals that would appear to impress the Chinese most with the efficiency of mission work, and called forth the remark from the great Viceroy, Li Hung Chang: "We Chinese think we can take care of our souls well enough, but evidently you can take care of our bodies better than we, so send us medical missionaries in abundance." The cures made in the

\* Now, missionaries, 2,700; converts, 70,000.

hospitals, the Chinese see. They may not understand how they are made, but they know they are made. There are seventy-four mission hospitals, and in 1893, there were 18,898 patients.

The figures given prove, comparatively, that in religion, education and medicine the missionaries have made decided progress, and merit the encouragement of public sentiment. If considered from a commercial point of view, missionary work has accomplished advantages to trade which the present awakening of China will soon evidence to be of great practical value. China can no longer sleep. The agencies of a civilization whose progress knows no receding ebb, are busily at work within the Empire. Civil engineers are now mapping the vast territory of China and tracing lines for contemplated railways, aided by the information furnished by the missionary, and closely following his tracks across plains and mountains, and by these tracks the business man pilots his ventures to the far interior marts. In the absence of the information furnished by the missionary, many of the trade marts of China would be still unfamiliar to the merchant, and demands for his merchandise confined to much narrower limits. It should be remembered that the ensign of commerce follows close in the wake of the banner of the cross, and he who would strike down the hand that carries the latter injures the interest of the former. Whatever comforts are enjoyed by the missionary are deserved by the nature and far-reaching results of his work; and a just public sentiment should be ready to add to, but never diminish them.—*Christian Observer*.

REV. J. D. DAVIS, D.D.

THE subject of this sketch is in many respects a typical American of the best sort.

Jerome Dean Davis comes of Puritan ancestry and both his paternal and maternal grandfathers were soldiers in the War of Independence. He was born in 1838 in the state of New York, but he went with his parents to Illinois at the age of fifteen having already become a Christian. Like many other sons of farmers he went to school only in winter, the rest of the year being spent in work on the farm. At eighteen he became a teacher of a district school at the same time beginning the study of Latin with a little outside help and Greek with no help at all.

He continued to help his father in the farm work for the greater part of the year till he was twenty-one years of age when he entered Beloit College. In college he almost entirely supported himself. His college course was interrupted by the outbreak of the Civil War. He enlisted in 1861 and served for four years. He had the honor of carrying the colors of his regiment in several hard-fought battles, and was promoted to be Second Lieutenant "for meritorious conduct at the battle of Pittsburg Landing." A considerable part of his service was now spent on staff duty at the headquarters of his division.

On the expiration of the three years term of service his regiment—in large part—re-enlisted and Lieut. Davis was elected Colonel of the veteran regiment thus formed. The writer having served in a brigade with an Illinois regiment which re-enlisted in the same way, his ineffaceable remembrance of those stirring scenes makes it easy for him to imagine the enthusiasm with which the young Lieutenant joined



DR. AND MRS. J. D. DAVIS.





in and doubtless led in the enthusiasm of the hour. In command of this regiment he served till the end of the war including in their service Sherman's famous "March to the Sea," the march northward through the Carolinas and Virginia, and the grand review before final discharge at the national capital.

It has been said of President elect McKinley that "he passed from boyhood to manhood in the army," and I am sure that this was true of thousands of our young soldiers in that war. Col. Davis doubtless returned home with mental powers greatly developed, with views broadened, and with character strengthened.

He reëntered Beloit College in 1865, put two years work into one, and was graduated in 1866. Almost immediately he entered the Chicago Theological Seminary where he spent the next three years, preaching not a little during these years of study.

On finishing his theological studies he was sent by the American Home Missionary Society to Cheyenne an important town in Wyoming Territory on the newly opened Central Pacific Railway. The moral condition of this frontier town may be surmised when it is said that it had gained the *sobriquet* of "Hell on Wheels."

After spending a few years there in successful labor he decided to come to Japan as a missionary and appealing to a number of his classmates to join him he came to Japan in 1871. He has therefore just completed a quarter century of service. The first years of his life as a foreign missionary were spent in Kobe during which he was active in evangelistic work, especially in Suidai where a church was formed. In 1875 he was asked to go to Kyoto to unite with Mr. Niishima in establishing the school which developed into

the Doshisha. Although it was never expected that this school should be exclusively for the training of young ministers it was always planned that its work should include this, and to this work especially Dr. Davis was assigned. His work in Japan has therefore been mainly in Kyoto and in the Theological Department of the Doshisha. During the first years of his life in this city his house was a regular Christian preaching place; and a few months ago in Tajima I met a Christian who spoke of getting his first impressions of Christianity there. Doubtless there were many such. I myself can remember seeing Mr. Tokudomi, editor of the "Kokumin Shimbun," teaching a Bible Class there.

Though strongly conservative in theology Dr. Davis is by no means one who follows closely in the footsteps of others. He is bold and original in his methods of teaching; has something of a military man's instinct for seizing the strongest ground for offensive and defensive operations; and by dwelling mainly on "fundamental truths"—a favorite phrase of his—he makes a strong impression on even those who do not fully accept his views.

It is the same qualities which give success to his preaching. One or two additional qualities may be mentioned here. One of these is his originality and fertility of illustration. Another is his quickness to take advantage of a caviling opponent or of some other unfavorable circumstance, and turn it into an element of strength. One example of the former Mr. Niishima told me of with great enjoyment. To Dr. D's eulogy of the human eye as an example of divine workmanship an attendant at the services in his house replied that a telescope although made by human hands was more perfect in that it could see further. "Well, then," said the preacher,

"tear out your eyes and I will give you a telescope to use in their place." I will give an example of the latter which I heard myself. Dr. Davis was giving the large numbers of Christians in recent centuries as showing the great progress which Christianity has made. Now any one who has tried to put our western numbers into Japanese with its most awkward unit of "ten thousand" knows that it is very easy to get "mixed" in the transference, and on this occasion Dr. D. got into just such a snarl as most of us have done more than once. But after vainly attempting to extricate himself for a few moments he broke out with, "Why, there are so many of these Christians that I can't count them in Japanese!"—a remark which it is needless to say, brought his house down. But beyond question the strongest element in his power as preacher is in the character which is seen to lie behind the sermon. Truly the sermon is the man.

As a man, next to his strong faith, Dr. Davis's most marked characteristic is his broad, deep personal sympathy. In this strong personal sympathy he is by no means confined to his immediate associates or to those who agree with him on theological or other questions. More than any one else in our circle, perhaps, has he been the one to whom the burdened missionary has gone with his sorrow or perplexity. The fact that he alone of our number was associated with Dr. Niishima from the very founding of the Doshisha has made him in an especial degree the confidante and father-confessor of the students of the school; and this has also doubtless something to do with the fact that to day he is sought by Japanese pastors and evangelists in all parts of the land to visit and labor among them. It is sometimes asserted that the day of the foreign missionary's usefulness

and acceptance has passed. The past few months of Dr. Davis's life alone amply refute such a statement.

Dr. Davis has felt profoundly the great need of a Christian literature and during nearly all of his missionary life with the assistance of Japanese he has been seeking to supply the want.

The following list includes the greater part of the books and tracts which he has brought out:—

TRACTS.	copies.
Chika Michi, 1873 .....	150,000
Itochuchi, 1874 .....	5,000
Ansoku nichu no Hanashi .....	5,000
Tabiyuki (A brief Natural Theology). .....	5,000
Seisho no Hanashi .....	5,000
Shoni no Baputesuna .....	500
Spiritual Power and how to gain it. ..	800
Christ's Great Promise .....	800
Christ and other Masters. ....	800
The Immortality of the Soul .....	600
Progress in Theology .....	300
BOOKS.	
Tenchi Daigeninron .....	1,000
The Life of Christ .....	1,500
Life of Niishima, edition in English, published in Japan .....	1,000
Life of Niishima, edition in English, published in America. . . . (about)	2,000
Life of Niishima, Japanese edition. .	2,500
Life of Niishima, Chinese edition published in China .....	—
Lectures Introductory to the Study of Theology, Eng. and Japanese. .	—
Natural Theology and Ev. of Christianity, 1095 pages .....	—

Dr. Davis speaks very modestly, indeed apologetically, of this work. "The only excuse for attempting so much," he writes, "is that most of it was created to fill an absolute vacuum, and I have been a sort of John the Baptist to prepare the way for better work by those who have come and are coming after me."

M. L. GORDON.

## OBSERVATIONS ON THE SPIRIT OF THE TIMES.

By KANZŌ UCHIMURA.

(Continued.)

THE Government lacks a settled object of diplomacy; but is there any purpose among the politi-

cians of the Opposition? Who has it? Perhaps there may be such a statesman, but we have not yet heard of him. Innumerable newspapers, three hundred members of the Diet, and the people demand the Government to hear their principle of diplomacy. And, failing to get their answer, they reprimand the Government as bombastic and irresolute. But one thing, of which I cherish so much wonder, is certain that we can hardly find among the forty millions of the people a man who has an immoveable principle of diplomacy. In fact, they are appealing to the Government of their own inanity; they require those of whom they make light to show a wise policy, which they who demand it themselves fail to possess. O, ye newspaper writers, I would ask you this question, How will you emancipate Korea from the yoke of Russia? O, statesmen of the Opposition, teach me the way in which this single island Empire may rival the western powers in wealth and strength. Every one wishes to hear of a certain principle, and no one furnishes him with it. Ask about the principle of the Government, and a certain Baron and doctor would answer you, "Foreign policy is a secret, and can never be opened." Press our newspaper writers with the same question, and you will get the answer, "We defend righteousness, but do not discuss policies." Is not silence the last and only resort of the whole mass of the people? Is responsibility not the thing of which not only the Cabinet ministers but the whole nation try to get rid? Does not every Japanese pursue magnificence and power without responsibility? Do they not believe that to pronounce a fixed aim in policy is to show one's own weakness? Indeed, silence..... silence is regarded as the secret of success and money-making. The

silence of the Government in regard to the principle of their policies, and we grant their possession of it, is but in accordance with the general rule of the nation.

Unsettledness of principle is caused by the lack of moral ideas on the part of the nation and politicians. We can by no means expect a great principle from those who prefer profit to righteousness, and love their country more than truth. Examine that selfish person; he settles the aim of his life by seeing the table of prices in newspapers, or after divining the temper of wealthy merchants. He need not study the Bible; he has no permanent policy. He is like a brook which runs along the bottom of a valley, choosing its channel where there is the least obstacle. Circumstances control him, but never does he control them. He is the child of circumstances and the puppet of the times.

But the man of principle is far different. He seeks his guidance in the voice of conscience. He never makes light of the teachings of sages, though they belong to the older generations. He is not a man of accounts but of faith. His love toward his state is for righteousness and humanity. He is like a solitary rock in the ocean; he remains all the same, though the waters ebb and flow. He is like a captain who is directed by a fixed star. Though he takes advantage of the currents of the ocean and of the atmosphere, he never gives up his ship to the changeful play of the waters. He would dig mountains, wade through a great river, and move the tears of women; but never trembles at the indiscreet voice of the fool. He is not a product of the times but the maker of circumstances. He passes through human life like a meteor, which passes through the dark sky, being followed by a long tail of light.



Here is a man of selfishness and a man of principle, and a statesman of selfishness and a statesman of principle. The former settles his foreign policy after he has examined the temper of the different strong Powers, as a captain gives his ship to winds and currents. He is strong against weak nations, but weak against strong nations, as a brook which sweeps away the sands of the shore, but breaks against rocks. He moves with public opinion at all times. Hence, he encourages balls and entertainments, if the public are tending to Western styles, and persecutes foreign believers, if the people are swayed by conservatism. He is like a seagull which is at the mercy of the waves. He moves with the waters and flies with the winds. A ship which is conducted by such a people should fear her own shipwreck; a nation led by such a people is sure to end in paralysis.

We see an example of a man of this kind in Richelieu of France, who loved first of all himself, and then the Bourbon line for his own benefit, and lastly France for that line. He had no principle, no fixed object. He secured military authority of different princes for the King, under the name of loyalty, and kept down free thinkers under the name of administration. But he did not hesitate to confine the King's mother, or to help free thinkers in Germany, when a good opportunity of gaining the heart of his people presented itself. He opened war with Austria, who was his ally, taking advantage of her weakness, and tried to gain the good will of England, the enemy of France, because of her strength. In fact, he kept his unprincipled policy for eighteen long years. He charmed the French nation with his temporary reputation and peace. But he is the one, who plunged France into her sad revolution, and brought shame and cruelties upon the nation.

The statesman of principle settles his national plan in accordance with reason planted in the nature of the universe. He learns Providence by geographical phenomena, recognizes the mission of his nation through history, and manages himself in every circumstance with his conscience and faith. He is a great poet, who sings his ideal before his people. He is an excellent painter, who draws his great plan upon the surface of the earth. He desires the happiness of the whole world for the sake of righteousness, loves his state for humanity, and loves every thing that belongs to the state. Hence he does not fear collision, though he warns himself against a fight; and does not consider the strength or weakness of an enemy, when he expects to defend righteousness.

Oliver Cromwell of England was a statesman of this kind. It was his final object to make righteousness prevail over the whole earth, as the waters cover the immense surface of the ocean. He believed that England was an organ elected by God for extending righteousness. Hence, he boldly stood against Spain, the strongest nation of his time, and blunted her tyranny by commanding such brave generals as Blake, etc. He was indignant at the massacre of the Savoy mountaineers, interfered with the continental policy, and made France beg the pardon of his government. He broke the interference of France and Austria with a weak nation at the North, Sweden. Strong was his policy that made Europe tremble at his feet, though he held power only five years. Impartial historians say, "Cromwell made the ground upon which the constitutional government of England has stood, and opened the door of her national extension." It was Oliver Cromwell that opened the way for his nation's honour and peace for a century, and for gaining

the one sixth of the dimensions of the earth. And this he did by means even of swords and of sacrificing the existence of his own state.

William of Orange was another statesman of this kind. It was his ambition to realize that grand ideal, cherished by Moses and Calvin, in the land of Holland. Though he desired peace, he did not hesitate to rise, shouldering the great responsibility upon himself, when circumstances required it. It was he that established a paradise of freedom and learning at the lower course of the Rhine, after the various difficulties, failures, and dangers, which had been caused by his treason against great Spain, were bravely borne. That democratic Holland, which gained the large dominion on the East, after rivaling England on the sea, was planned by this ideal statesman. I would say that the workmanship of Rembrandt, a Dutch artist, is very far from the sublime work accomplished by William of Orange.

Washington and Moltke were also statesmen of this kind. The ideal of the former consisted in establishing a beautiful land of liberty in his beloved America, and that of the latter, in checking the European wars, by possessing an unrivaled army in his beloved Germany. Besides Gladstone was, and is, not like those politicians in our country. For instance, let us examine his political essays! We shall feel as if we were hearing sermons by a pastor. He is a poet and a man of ideals. He appeals to Heaven and nature, but does not listen to men. This is the reason why he had a great object and a great policy.

Lastly, let us say that our elder Saigo was also a man of this kind. How giant-like and Cromwellian are the following words uttered by him!

"If we lack the spirit of walking in the path of righteousness, and of

laying down our lives for our country, perfect intercourse with foreign nations can not be expected."

These words show that he had a fixed principle in his policies both at home and abroad, which was purer than snow. I firmly believe that his policy will be adopted by spirited patriots in spite of the cold criticism of our so-called wise politicians if our country is so fortunate as to meet an opportunity of revival. Since his bones were interred on the mountain of his native town, Japan has become a merchantile nation, which was ridiculed by him. A merchantile country decides her policy after divining the temper of her patrons. No wonder that there is no fixed principle in her policy. There can be no hope for the future of Japan, unless Saigo revives.

O, nation without faith, without conviction, without principle, without determination! O, peerless Fuji! Shame! We have become a wandering people. O, Mount Yoshino, cease to scatter your sweet fragrance of flowers! Poetry and the ideal have deserted us. We walk by profit, but never ground our hope on the rock of eternity.

#### 6. YOUNG MEN'S NATION OF THE EAST.

Our novelist Bakin described the kingdoms of covetousness and of children in his *Musō Bei*; but, to our regret, he omitted a country of youth. Now I attempt to make up the deficiency.

At the far east of the sea, there is a country, Youth Country by name, in which a mere youth of twenty years may easily discuss the times as a newspaper writer, if he can read Emerson a little, in addition to his certain capacity of making compositions. He can criticize any works as a critic, or gain a certain number of readers of his novels. Call on him at his house, he is a premature youth, but he is a pretty old man on

paper. After graduating from a certain licenced law school, he may at once become a statesman, if he can only imitate the style of Cicero or of Demosthenes. Can he talk about the timely topics to any extent? He may easily gain the name, of "Yūshi-ka," or political leader. He discusses the English law, without knowing who Blackstone is; or cries for the greatest happiness, forgetting his incapacity to read Bentham. Thinking that he has studied all that the science of politics teaches, in three years' attendance at a certain licenced school, he spends the day in the discussion of timely topics, and the night in attending certain banquets. He devotes himself to the reading of dailies and the *Nation's Friend*, but does not spare the merest time to read great works. He is always occupied with calling and canvassing, under the name of "Honsō," or public service.

Or, graduating from a certain missionary school, he boldly goes through the country without any fear, under the name of preaching, while he has scanty knowledge of the Gospel of Matthew or of the Epistle to the Romans. There he allows himself to be a preacher, and chatters, with big words, about God, the universe, love, salvation, etc., gathering country idlers around him. If he can graduate from a certain theological seminary by the assistance of foreign missions he busies himself in forming an ideal home, and in talking about social reforms and church administration. He preaches about the pastorate, while he has not yet any believer to form a church. He requires charities from a church which can not pay even his salary. He steps into society as a pale spectacled clergy, before he is three or four years over twenty.

There are youth plays, young Christian Associations, young liber-

als, youth literature, etc. Every thing is as green as the fields of summer. Verdure pervades all the country. But alas! their period of youth does not continue long; they become old too soon. Youth already leaves them, when they are a little over thirty and gain some confidence in society. Their cries for youth give place to expositions on practical business; their ideals are replaced by their secret plans of gaining a livelihood. They now subscribe for the *Jiji Shimpō*, instead of the *Kokumin Shimbun*.\* They forget their habit of study to such an extent that their mental powers of assimilation can not bear things which are harder than the editorial notes of newspapers.

See how many of them forget the European languages which they learned at school. Is this not the evidence that they lost the desire of tracing back to the origin of knowledge? Hence, they who have passed this metamorphosis become, reversely, the enemy of young men, dislike and repel them, and are reluctant even to invite them to their tables. How funny are the plays of a young men's nation!

But the flowers of a young men's nation are, at any rate, young men. Her politicians utilize them, because they recognize this truth, saying, "You are the ministers of the future." A candidate for membership in the Imperial Diet can never succeed, unless he is assisted by young men. We may very properly say that the fame of a statesman consists in his notriety among young men gained by *doburoku*† and beer.

Authors and booksellers make their business among young men. Novels should always contain a picture of a girl, because they are

\* The former has the largest circulation among older people, while the latter is read more by youth.

† An inferior kind of wine.

published with the hope of gaining readers among young men. Magazines which do not suit the taste of youth end in failure. The price of books must be determined in accordance with the daily expenses of young men. And if a sincere author happens to publish a book, as the result of hard experience, observation, and thought, certain literary young men make a review of it, saying, "We are glad that such a readable book has been published for us young men." Thus the production of books is regarded as if for youth only, and authors are treated like the clowns of youth. It was sometime ago that I composed a song to the review of a young men's nation of the East, to the effect that, "Compositions, written with tears, are played upon by the pens of idle youth!"

*(To be continued.)*

#### MISSION WORK IN PING-AN, KOREA.

THE city of Ping-an is by far the most important city in Northern Korea. Previous to the late war it had a population estimated at 100,000. It was formerly the Capital of the country, and is still the Capital of Ping-an Do, the Northernmost of the eight Provinces into which the country was formerly divided.

In former years the city has had the reputation of being the wickedest city in Korea, and was famed for its fair dancing girls, whose numbers were said to have been recruited from the most important and influential families in the city.

Up to the year 1890 only two short visits had been made to Ping-an by any of the Protestant missionaries. A few books were distributed but no converts had been made.

In August 1890 Rev. Mr. Moffett of the Presbyterian Mission went

there and remained for two weeks. The appearance of a foreigner on the street at that time was sure to attract a crowd; and as he passed along the common expression was, "What has brought that black rascal among us?" The hooting at him of the boys was a common and almost universal experience and some threatened to stone him.

Mr. Moffett had been in the country only seven months and was therefore unable to preach; but he succeeded in winning the confidence and friendship of some who were very helpful to him since.

The next Spring the visit was renewed and lasted for five days. With the aid of an evangelist some attempt was made to reach the people by a Sunday service held at the inn. About ten persons were present.

In the Winter of 1892 it was decided to make Ping-an a permanent station, and the following year Rev. Mr. Moffett and Rev. Mr. Lee went there to settle. In the month of February property was secured and permanent work begun.

By this time the people of the city had become much more friendly than at first, but the Magistrate and his underlings disliked the presence of foreigners and were determined to drive them out.

Soon after the houses had been purchased the man who sold the property and the broker were imprisoned, and a mob surrounded the house and demanded that it be vacated and returned to the former owner at once. This was not because it was the desire of the people, but on account of an order from the Mayor, saying, that unless the foreigners were driven out and the property given back the chief men of the ward would have their heads cut off.

Seeing the great mob assembled outside Mr. Moffett went to the



door and said, "What do you want? We are here to do harm to no one, but are your friends." Then they replied, "Yes we know that. We do not want to drive you away, but unless we do so the officials will take off our heads,"

Then Mr. Moffett said, "We are not going to break the laws; and I will see the Magistrate and settle the matter with him."

That night Mr. Moffett called upon the ward officers and told them that if his staying there meant that they would be killed he was willing to leave. But this would be only on their account, as the building had been legally purchased and he had a perfect right to stay. They were not unfriendly, but troubled, and begged him to leave.

The next morning Mr. Moffett saw the Magistrate and asked him if he had told the head men that if they did not drive him out they would be put to death. At first he evaded the question, but afterwards said he had not. Then Mr. Moffett asked that he would kindly inform the people that no such order had been given.

The Magistrate promised to do so, and to release those who had been imprisoned. In the mean time Mr. Moffett instructed his helper to return the property in order to avoid any further trouble.

But what was at first a source of trouble and disappointment resulted favorably to the mission work at last. Property was afterwards procured on better terms, and in a more desirable location; and in the Fall of 1893 permanent and systematic work was begun in the way of Tract and Scripture distribution, talking with those who came for conversation, addressing little groups of hearers on the street and instructing a class of catechumens.

In January, 1894, seven men were baptized. These, with others, began

at once to tell their friends and neighbors what they had learned. In this way many became interested, and some were brought to a knowledge of Christ before they had seen or heard any missionary.

During the absence of Mr. Moffett and Mr. Lee, on the 9th of May, 1894, seven of the native Christians were holding a prayer meeting at the house belonging to the mission when a number of officials entered and began to beat them. Cords were afterwards produced and the arms of the men were tied behind their backs and they were started to the prison. The officials gave as their reason for such treatment that an order had come from the King to kill them all for being Christians. The man who had sold the house was also seized and taken with them.

On the way to the prison all were released except the helper of Mr. Moffett and the man who had been the owner of the house.

On the same night a helper connected with the Methodist Mission, and the man who had sold them the property which they occupied, were also seized and imprisoned.

The next morning Dr. Hall of the Methodist Mission went to see the Governor and was told that he was asleep. Then he went to the prison and found the men confined in stocks in such a manner as to cause them great suffering. During the course of the day all of them were beaten and money extorted from them by the cruel jailors. Then they were told that unless they would revile God and sever their connection with the foreigners they would be put to death.

The owners of the property accepted the conditions and were released. Efforts were made to induce the Christians to renounce their faith; but amid all their suffering and in the face of apparent death they

refused to deny their Lord and Master.

Concluding that no relief could be obtained in Ping-an Dr. Hall sent a telegram to the British and American Representatives in Seoul informing them of the imprisonment of the Christians and his own danger. The English Charge-d'affaires, and the American Minister, took the matter up at once and insisted that the Korean Government should order the release of the Christians without delay and give suitable protection to Dr. Hall and his family.

These demands were at first disregarded. The English Representative then threatened to send a gun boat to Ping-an and this aroused the Korean Government to a sense of the gravity of the situation. The result was a telegram to release the prisoners and give Dr. Hall protection. That night a stone was hurled through the window of Dr. Hall's room with the evident intention of killing any one who was within.

When Mr. Moffett heard what had happened in Ping-an he hastened back as fast as possible. Upon reaching there he found that the Christians had been greatly frightened, and some had fled. By careful inquiry he ascertained that two minor officials were responsible for what had occurred, but it was with the support of the Governor. He then went to the Acting Mayor of the city and asked for protection. This was promised, but as he passed through the streets he was stoned and in great danger of being killed.

Mr. Moffett then settled down and resumed his work. But the number of inquirers and visitors was small. A few however joined them and thus evinced their courage and sincerity.

A month later came rumors of a new persecution. Threats were made by the Governor and his

underlings that the native Christians and Mr. Moffett were to be killed.

Just then the war between China and Japan occurred, and the Korean Government appealed to the U. S. Minister for his kind interference in their behalf. Mr. Sill replied that he would give them no assistance as long as an American citizen at Ping-an was in danger of his life and that the Christian Koreans and those in Mr. Moffett's employ had been imprisoned, and tortured, and money extorted but there had been no redress.

The result was the Government at once ordered that the officials who were concerned in the persecution should be punished, and the money refunded. Mr. Moffett was requested to be present and witness the punishment which was visited on the guilty ones. In comparison with the ordinary treatment of criminals the beating was a farce; but it had the desired effect in putting an end to any further ill treatment of the Christians, and giving them courage and confidence. The prompt and decided action of the foreign representative was a useful lesson, and the officials in Korea have got some new ideas as to their own duties and the rights of the people. The fact that Mr. Moffett stood by the Christians through all their troubles and dangers gave him great influence among all those who knew him.

When the news that the Japanese army had entered the Capital, and taken possession of the Palace reached Ping-an the whole city was thrown into the wildest confusion. People fled in all directions; and the only place where there was quiet and rest was the home of the missionary. Women came by the score saying that everywhere else there was confusion and dismay but here it is all peaceful.

Soon after the Chinese troops took possession of the city the

Christians held a prayer meeting, and at its close told Mr. Moffett that they had come to the conclusion that he ought to leave. The heads of several Japanese scouts could be seen fastened upon the walls of the city and no foreigner was safe within their Chinese lines. Upon application to the Commander of the Chinese troops an escort was furnished to Mr. Moffett and he was conducted outside of their lines. The Christians scattered through all the regions round about.

Fifteen days after the city was captured by the Japanese army, Mr. Moffett and Mr. Lee returned. Although but few Koreans were left in the city the news of their return spread rapidly throughout the surrounding region and multitudes came thronging back to welcome them in the warmest terms. That such a welcome should come from people they had never known, and from all classes, was a great surprise as well as most gratifying. Strange as it may appear the presence of the missionaries in the city did more than anything else to quiet the minds of the people and restore confidence.

For some time it was impossible to remain in the city on account of the stench from the dead bodies of the Chinese soldiers. In this way Dr. Hall of the Methodist Mission contracted disease of which he died. As soon as it was considered safe Mr. Moffett and Mr. Lee returned and resumed their work.

The scattered Christians gradually returned and resumed their occupations. As the result of their dispersal the gospel was spread throughout all that region. Those who had purchased books before the war took them in their flight and read them to the people wherever they went. The spreading of the truth by these Christians has opened the way for the work of the missionaries in all that section of the country.

From that time the work in Ping-an and vicinity has gone rapidly forward. The native Christians have not been satisfied with the assurance that Christ was their Savior, but have caught the spirit of their teachers and tried to make Christ known to all around them. Many have become voluntary evangelists; and of their own accord gone out to tell others in the city and country of one who is able to save to the uttermost all who come by faith to him.

So great are the changes being wrought on all sides the missionaries are filled with gratitude and wonder at the constant and marvelous transformations going on before them.

About one year ago Mrs. Isabella Bird Bishop visited Ping-an and attended some of the Sabbath services. As a traveller she had visited many mission fields, and seen much of mission work. It is her testimony that in all the one hundred and forty three stations she has seen she has never witnessed any work that was so wonderful and in all respects so satisfactory as that which she saw in Ping-an. The eager crowds that flocked to the service, the beaming faces of those who had experienced the saving power of Christ in their hearts, and the solemn awe that brooded over all the gathered throng told beyond all question that this was the result of Divine power. Amid all that is so unsettled and unsatisfactory it was inexpressibly cheering to find that the Gospel of Christ is sufficient to satisfy every need, and in the hearts of the believers there was a peace and joy that lifted them above all their outward and wretched environment.

Three times during the past year the church building has been enlarged in order to accommodate the crowds that came and pressed to hear; and yet the accommodations

are still too small. It is not unusual to have 500 persons at a service; and the number ordinarily present is limited on account of the lack of space.

Of course the missionaries are overwhelmed with the constant demands upon their time and strength. But there has been such a satisfaction and joy in the service as only those who have experienced it can know.

In October, 1895, there were reported 73 baptized Christians and 185 catechumens. During 1896 there were added 135 by baptism and the latest reports give 503 catechumens. There are now connected with the station 22 preaching places, with 12 church buildings; and the money for the erection of these buildings has been mostly contributed by the native Christians.

These figures are some indication of the extent and importance of the work; and yet how feeble are such reports to give a complete idea of all that has been accomplished. No picture can describe the degradation and wretchedness of a large class of the Korean homes. Of what are regarded as essentials to comfort and happiness in enlightened and Christian lands they know almost nothing. Of the future also the ordinary Korean has no knowledge and lives in utter darkness. Literally and truly they are without hope and without God in the world.

But when the light of the knowledge of Christ has once entered their hearts it transforms their whole life. The hope of Korea to-day is not in the introduction of the outward forms of civilization, but in the renovating power of Christianity. It is that, and that alone, that can work such a social, moral, and political transformation as will make the nation a united, prosperous, and happy people. God is doing his part. Will the Christians in the home lands do theirs?

H. LOOMIS, Agent A.B.S.

#### COLPORTAGE IN KOREA.

ON account of the visit of Rev. Mr. Loomis to Korea I could not leave Seoul before October 24th. Leaving Chemulpo by steamer on the 25th I arrived at Pyeng-Yang on the 27th, and having spent Sunday there I left for the interior South-West from Pyeng-Yang. The first night after starting we spent in a village of some six houses. Before it got dark I took a few books and went out to see whether I could sell a copy or two. Unexpectedly I met a man who had visited Pyeng-Yang some time ago and bought a Gospel of Luke and a catechism. He got so attracted to those books that he read them all through and learned by heart the ten commandments and the Lord's prayer. He told the people what good books they were, and they all returned with me to the inn and spent the evening there, being taught some of the truths of Christianity. I sold three Testaments and five Gospels. I may say here that the reason why I sell more single Gospels than Testaments is because only the four Gospels and the Acts are as yet translated into Korean. The Testaments that I sell are Chinese, and can only be read by good scholars. The farmers and common laboring people can only read single Gospels which are translated into Korean. After visiting several other places I arrived at a little town called Sam-Ai. It is but a very small place, and I did not expect to sell any Scriptures there. Next day was market day, but there were very few merchants in attendance. Nevertheless I took out my package of books and began to invite the people to read and buy them. At first all their attention was only attracted by my person. They fingered my hat, clothes, books, everything but the books. I waited patiently, and when all their curios-



ity in that line was satisfied they began to look at the books. When they were told, what books they were one after the other they began to buy them and in half an hour I sold eleven Testaments and twenty-seven Gospels. On my way farther I passed a little market. As it was not the time to stop for dinner I took down my bundle of books and sent my horse ahead. Immediately I was surrounded by a crowd, and in a very little while I sold six Testaments and nineteen Gospels. This was the last place in the province of Pyeng-Yang. Though I did not sell very many books in this part of the trip it was evident that the people who bought the Scriptures did not buy them simply for curiosity but because they knew something about Christianity and wanted to learn more. Almost in every place there were several men who tried to show that they were acquainted with the "Jesus doctrine," as they call it. One would say that he knew the followers of this doctrine have to keep Sabbath. Another would say he knew a Christian must not drink, lie, steal etc. Another one would speak out that he knew this doctrine teaches to know parents (a thing that the Koreans are very strict about; not only when their parents are living but far more after they are dead). Every one who bought a book was told to go to Pyeng-Yang and inquire of the American Missionaries, if he wants to learn more about this religion.

Going on I got to the mouth of the Ta-Tong River which I intended to cross and go over into the province of Whang-Hai. When we got to the ferry we found that all the boats were too small to take my horse over, and we had to go around to another place about ten miles distant. When we arrived there we found that the boat had just left, and that we would have to wait

until next day, as the boat was going only once a day. The only thing to do was to make ourselves at home in the single room of the single inn of the place. By the evening the inn got well filled up, and by the time we went to bed there were twenty five of us who were going to spend the night in that one small room. It was a good opportunity to talk to the people and have them to read the Scriptures. The whole evening was spent this way, and I sold one Testament and fourteen Gospels. Next day about noon the boat came at last. As usual there was a long distance of mud to pass before one could get to the boat, and most of the passengers paid the boatman for carrying them over on his back. We had to cross a piece of water about ten miles wide, and it took the boatman the whole afternoon to do it. To a foreigner it is very wearisome to see the Korean method of propelling boats. No matter how large the boat is, even though its capacity is several tons, it has only one boatman, and only one oar on the keel which is moved in the water back and forth, something like a fish moves its tail when swimming. Unless some impatient passenger gets up and helps the boatman (which, by the way, does not happen often) the latter has to work alone, and, of course, under such circumstances the boat can not be expected to move as fast as a steamboat. By the time we reached the other side, and the passengers and the baggage were carried over from the boat to the dry ground, it began to grow dark. We had to spend another night in an inn with the same amount of people as the night previous, who were waiting for the boat which was going next day. Soon after I went to sleep I was suddenly awakened by my near neighbour who had a severe spell of epilepsy. It effected my nerves so

that I could not go to sleep any more during the whole night. Next day I went on to Chang-Nion. On the way we stopped to rest by a single house which was by the road. Soon the host came out. I asked him whether he had ever seen Christian books. He said he had heard about that doctrine but had never read any books. Then I offered to sell them to him and briefly explained their teaching. He was very much interested and gladly bought a Testament and eleven Gospels. In the evening of the same day I arrived at Chang-Nion. On account of the market I was obliged to stay four days there. In the meanwhile I visited another market about ten miles distant from Chang-Nion. While I was staying at Chang-Nion the people were constantly coming to see me and, of course, none of them went away without being spoken to. Many of them bought books. In the evenings a good many people would gather in our inn, and the whole time would be spent in preaching to them and reading the Scriptures. Thus I sold twenty Testaments and sixty one Gospels in that town. While on the market I met two men who told me they were Christians and belonged to a church about fifteen miles distant from Chang-Nion. (By the word "church" I do not mean an organized church as at home, but a company of believers who have a place of worship where they regularly assemble.) They invited me to go and see their church. It was not far away from my road and I thought I would go. It is but a very small village of some ten families, all of whom are Christians. They had raised among themselves money enough to build a large chapel. They seemed to be very glad to see me and in the evening and next morning we had two prayer meetings. From there I went to Ah-

Nak. When I arrived there I found a good many Christians from different churches not far from that place who came up to get the magistrate to stop the official squeezings that were going on in their villages. In the evening we had a long prayer meeting at which besides the Christians there was present a large crowd of other people. Next morning the Christians were returning to their homes, and some of them invited me to go down and see their church which was about five miles distant from Ah-Nak. I gladly went. It was again a large chapel built by the native Christians. In the evening that I arrived, and next morning before I left, we had two prayer meetings. There are a good many baptized members there, and a great many more catechumens. All of these men are good Christians, but two of them are especially worth mentioning. Their names are Mr. Kim and Mr. Han. Both of them give all of their time to the Lord's work. Mr. Kim does not receive a cent; and Mr. Han, being very poor, gets a support of one dollar a month. Both of them are all the time going about the country from village to village preaching the Gospel, sometimes both together, and sometimes separately. Often they do not return home for several weeks. Hundreds of people were converted through these two men. In a number of places where there would be several converts in one village they would raise money among themselves and build a chapel. Frequent invitations were sent to the missionaries in Pyeng-Yang to come and see them. Thus, just recently, the people of a certain village where no missionary had ever been, built a large chapel, and, when Rev. Mr. Lee of the Northern Presbyterian Mission was visiting other churches, they asked him to come down and pay them a visit. It was a very

nice surprise, and in one evening he received forty-two catechumens there. I don't think there is any greater happiness in this world than to see those heathen, who a few years ago did not know anything about God, or salvation, and who are now not only worshipping the only true God, but also give all their time to preaching the Gospel. May the Holy Spirit strengthen them and so act through them that all their native brothers may soon be brought to Christ. While going on our way in one place we had to cross a narrow channel of the sea, the banks of which were very steep and on account of the tide being out were very muddy. To get down to the boat there were paths on both sides made of stones which were fitted for anything but walking. After a good deal of trouble we got the horse down to the boat; but while trying to ascend on the other side he stumbled over the stones of the path and got into the mud which was three feet deep. Trying to get out he fell and the whole load fell into the mud. It took us a long time to take the things out and we had to spend the whole day washing and drying them. However this delay was not quite useless. I spent a pleasant day in the house of a Christian family that was living there, and besides that I met two Christians from another village who told me they were living not far from my road, and as there were a good many Christians in that village they would be very glad to see me. Some time ago a man from that village, Mr. Chai, learned that there were some foreigners in Pyeng-Yang who were teaching a new religion. Afterwards when a friend of his was going to Pyeng-Yang, Mr. Chai asked him to buy some Christian books. The friend brought with him a Testament, some single Gospels, a catechism and a hymn book. Through

those books Mr. Chai was converted. Soon after his conversion he began to preach the Gospel not only to his neighbours, but to everybody whom he would meet. Now though there are only a few baptized members in that church, there are a good many who profess to be Christians. Among themselves they had already raised money, and were going to build a chapel. I arrived there on Thursday night. On the following Saturday and Tuesday there were two large markets to be held not far from that place. The Christians insisted very much on my staying there over Sunday, and as it suited I did so. While I was staying there people from other villages were constantly coming to see me. Some of them came as far as ten miles. Every morning we devoted to the study of the Bible, and in the evenings we had prayer meetings. On Sunday we had a long service. So many people came to the Sunday service that, although the house was quite large, there was not room enough in it, and we had to spread mats in the yard and had the service in the open air. When I went to the above mentioned market, Mr. Chai and several other Christians went along with me to preach there. This Mr. Chai gives his house, his wealth and all his time to the Lord's work. All the meetings are held in his house. If anybody comes Mr. Chai receives him into his house and feeds him. While I was there a good many people, as I said, were calling, and Mr. Chai always made them stay the whole day, and of course furnished them their food. On Sunday forty people took dinner at his house. And this man is only a common farmer, who has not even an acre of land of his own. This shows how the Holy Spirit can work in a man. I spent four days, and addressed seven meetings at that place. The last remarkable work I saw on

this trip was in a little town by the name of Chai-riong. Before I arrived there I did not expect to meet anybody who knew anything about Christianity. But when I arrived I was surprised to find a good many Christians. I do not think that even the missionaries of Pyen-Yang knew about it. A man of that place has a Christian relative who is living in a village where there is a church. While visiting that relative last summer he heard the Gospel and found Christ. After he returned home he began to preach to his neighbours, and at present about twenty men profess to be Christians. The only books they had were a Testament and a catechism which has a form of prayer and five hymns at the end. Every Sunday, and also on other days they meet, read the Testament and the prayer, and say the hymns. They do not know much, but are trying to do their best,

and it seems to me that this is not less acceptable to God than a service in a large church at home with beautiful music and a powerful sermon. In the evening we had a prayer meeting, and next day after the market was over I started for Seoul. I arrived home December 22nd having sold nine hundred and fifteen Gospels and a hundred and seven Testaments.

I enjoyed this two months' trip much more than any former trip. Nothing can express the happiness I felt seeing how the Lord's works spreading all over the country and how the Holy Ghost is taking hold of these people. May the Lord hasten the time when "the kings of the earth and all the people; princes, and all judges of the earth; both young man and maidens, old man and children" will praise the Lord of hosts "

A. A. PIETERS.

## Human's Department.

### HER MAJESTY THE EMPRESS DOWAGER.

By C. NAKAMURA.

IT was only one month after Her Majesty was declared the Consort of the Emperor Komei that Commodore Perry surprised the people with his "*kurofune*," that is, black fleet. At this time the relation between the Imperial Household and the Shogunate was very delicate, while the people and the authorities were perplexed with the question of opening the ports. Thus the Emperor stood in a painful position, in which he had to manage his delicate relation to the Shogunate and the conclusion of the

treaties with America, Russia, and other powers, which was against the general temper of the people. What a hard time had the Empress in assisting the Emperor! It is said that she abstained from meat and prayed to Her gods for guidance.

At this time the real power of the state was yet in the hands of the Shogunate, though they asked the assistance of the Imperial Household in their last days, by which act their weakness was made manifest. The court-nobles were in a miserable condi-



tion, gaining their livelihood with great difficulty. Even those who occupied the highest rank among them were obliged to condescend to make cards for\* brag or to weave window-blinds of bamboo for a living. How painful was it to the Emperor to see them suffer such privations and hardships! Now the Emperor himself could not get rid of this difficulty, for we are told that he could get only *yen* 40, when he wished to buy a screen, which was nothing but a paper-door as compared with the furniture possessed by the Shogun and his officials.

The Emperor's demise took place amidst revolutionary tumults. And soon after the Empress was declared the Empress Dowager. How deeply Her Majesty felt Her wretchedness and distress, being left in this difficult position alone, is almost beyond our imagination. But it must certainly have been one of the sources of happiness in her single life to witness the loving son of the late Emperor, who sits on the throne, being helped by his faithful and wise Consort, amidst the cry of "*Banzai*," that is, "Long live the Emperor!"

Just thirty years having elapsed since the late Emperor's demise, the Imperial Household was busily engaged in the preparation of the thirtieth anniversary, and the Empress Dowager's procession to Kyoto, where the tomb of the late Emperor lies, was announced. How could they know that the Empress Dowager's indisposition would lead to her demise! On the 11th January, at 6.30 P.M., she entered eternal rest, amidst the sorrows and sobs of the present Emperor and the Empress and the Court Ladies! Thus she expired after living her single life for thirty years, at the Aoyama Palace, Tokyo.

From this day official business was suspended for five days, and public mourning was declared to continue for

thirty days. I remember that a son of my friend, about eight years old, spoke softly to his mother, saying, "Mama dear, we are to abstain from loud singing, on account of the death of \**Tenshi-Sama's* mother, but could we not even sing the *Kimi ga Yo*, (the national anthem)?" And the mother answered, "No; no loud utterance is permitted." I mention this as one of the instances which show how the people mourned for Her Majesty's demise. Even professional singers and musicians of different kinds abstained from their practices, and Christian subjects from using piano or organ in their services, though not officially prohibited.

In connection with the funeral, some of the time-honoured customs were revived. On the 19th January, a ceremony called *Ofuna-iri* was observed. This means the putting Her Majesty's remains into a coffin. It consists of the inner, the middle, and the outer shell. The inner shell is scooped in the shape of a boat, and hence the name *ofuna-iri*, for *funa* means a boat, and *iri* to put in, while *o*, simply a prefix, is used for honour.

Another custom revived was the use of three oxen to draw the gorgeous carriage on which the coffin was placed. Some say the carriage cost *yen* 20,000, and others *yen* 8,000. I think that the latter is likely near the truth. If the former means that the cost of the carriage, together with the three oxen and their drivers, is *yen* 20,000, perhaps this is true.

All these things being prepared, the coffin, which contains the remains of Her Majesty, was brought to the old capital, Kyoto, some of the Court-Ladies of the Aoyama Palace going as escorts in the same train, which was specially prepared for the purpose. All grades of officials, members of the Imperial Diet, leading business men, and schools, and foreign ministers saw

\* A game at cards.

\* His Imperial Majesty The Emperor.



HER MAJESTY THE EMPRESS DOWAGE.



the remains off at the station of Shibuya, Aoyama. Representatives of all the leading cities and towns along the way of the train received it at their station.

Prince Takehito being appointed the Chief Director of the funeral, proceeded to the old capital, before the arrival of the remains, and prepared everything in an appropriate manner. The tomb was selected at Nohino Tsukinowa Hill, Kyoto, where the late Emperor's remains lie, this being the will of the deceased. When the remains arrived at Kyoto, the Princes, higher functionaries, representatives of business circles, etc., received them, and escorted them to the old Palace.

The Emperor and the Empress wished to attend the funeral, but were detained on account of Their illness. The Crown Prince was also only permitted to receive the remains at Numazu where he has been recruiting. So Prince Takehito was ordered by Their Majesties to be the Chief Mourner. A part of the Imperial Guard and of the Ozaka Division and twelve thousand marines were also ordered to attend the ceremony as the Guard of Honor.

Early in the morning of the eighth February, the long and brilliant train of the funeral proceeded to the tomb, the ceremony being conducted by Lord Kuga, the father of the Governor of Tokyo. The people crowded along the way to *ogamu*\* the remains, that is, to worship them. All the front part of the houses along the way were covered with black muslins. Hundreds of electric lights and torches illuminated the twilight of the dawn. What a brilliant and yet sad spectacle was it to witness the silent waves of the people moving toward the tomb, reflecting their mournful shadows upon the cold ground! Could the crowd of the escorts and of the people expect

the eternal light of Heaven after the twilight of the dawn, which was temporarily illuminated by human art! The fact that the Chief Conductor of the ceremony was neither Buddhist nor Shinto priest is sufficient in showing that the eternal light is beginning to dawn in the Empire.

Here I would point out another change in our customs. Things of white colour have been used by all the people without exception in solemn ceremonies, whether marriages or funerals. Thus, a wealthy bride will wear white garments, white *obi*, white socks, and she will even abstain from rouging her lips. A Japanese bride, with her face powdered with white cosmetic and wearing a pure white silk dress, is like a goddess of light, drawn by an artist! In funerals, too, the exclusive use of the white dress has been predominant, and even in this case, women with white dresses were most attractive in the ceremony.

Now, compare this custom with the Great Funeral, as the people call it, of the Empress Dowager, in which things of black colour were used. The temple, the houses along the way of the funeral, the coffin, etc., were all nailed over with black muslins. All the officials, professors and teachers, and students put black pieces of cloth on their arms or shoulders, as the sign of mourning. What a great difference is this! Even the most extreme conservatist can never fail to recognize this change, when he sees the national flags of mourning bordered with black cloth and hung at the gates or the doorways of the houses of all the people.

Now let me speak something about the excellent traits of the Empress Dowager. The internal condition of the Imperial Household is beyond our access and knowledge. We generally call it "the nine-fold Palace," for it is in a secluded spot, enclosed by many walls and moats. And yet there are known several of her virtues, of which I wish to mention briefly.

\* Though the common people use such a word unconsciously, yet they do not imply any religious sense in it.



1.—Her Majesty had cherished a sincere and deep love toward the late Emperor. It is said that she never neglected the saying of mass for her deceased partner's spirit, for so long a time as thirty years. One of her dearest relics of the deceased was a nice garment, which she untied and sewed with great care and kept in her bureau. Thus the image of the late Emperor did never leave her heart.

2.—She preferred gardening to composition of *waka*, or Japanese songs. Perhaps such an unreal thing as *waka* could not suit her simple and practical disposition. She was one of the earnest readers of the *\*Nōgei Zasshi*, a periodical published by Mr. Sen Tsuda, an old Christian. When one of the numbers was missed, she sent

specially for it to the editor, and kept all the numbers from the beginning, in nice order. This shows, I think, that she was simple and unostentatious in her way.

3.—She encouraged silk-worm culture. In the season of this culture, she is said to have devoted all her time for caring for the worms, directing her Court-Ladies. This was a great encouragement for our industry of silk-worms, which is worked out by our women.

A certain English writer said, on the occasion of Queen Victoria's fifty-ninth anniversary, that she has been a good, though not a brilliant, ruler. I would like to conclude my sketch by saying that Her Majesty the Empress Dowager was earnest, simple, and practical, though not brilliant.

\* The Agricultural Magazine.



Conducted by Miss CLARA PARRISH.

MOTTO: "For God and Home and Every Land."

PLEDGE: "I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors as a beverage, including wine, beer and cider, and that I will employ all proper means to discourage the use of, and traffic in, the same."

OBJECT: To unify the methods of woman's temperance work the world over.

BADGE: A knot of white ribbon.

HOURLY OF PRAYER: Noon.

METHODS: Agitate, Educate, Organize.

DEPARTMENTS: Preventive, Educational, Evangelistic, Social and Legal.

THE POLYGLOT PETITION has been circulated throughout the world and signed by representatives of over fifty countries. It asks for the outlawing of the alcohol and opium trade and the system of legalized vice. The chief auxiliaries of the W. C. T. U. are the United States, Canada, Great Britain, Australia, South Africa, India, Japan and the Sandwich Islands.

## NEAL DOW DAY.

The next red letter day to be observed by temperance workers the world around, is March 20th, the birthday of Hon. Neal Dow. Miss Willard issues a call to all temperance societies, by whatever name known, to observe the day and make it a general rallying time!

EVERY great movement, whether religious or philanthropic, as well as secular, has its leaders. Indeed

there could be no great movement of any kind without its central figures.

It seems that God lays certain burdens on the hearts of certain men and women, and then gives them the courage of their convictions. While all those who are "adopted into the great family" are helping, or ought to be—to the measure of their capacity—to promote the welfare of their fellow-men, these leaders are, in a very special sense, hastening the coming of His Kingdom.

In the days gone by, we waited till these generals had left us, to speak our kind words of appreciation, or to try to increase young men's and young women's admiration for them; thus influencing their lives for good,—but there is a growing tendency in these last days to honor our heroes while they are with us, because we have come to believe that, "Flowers for the living are better than tributes to the dead."

The subject of this sketch is one of the leaders to-day in the great temperance reform. Miss Willard calls him the "Father of Prohibition." He is the author of the Maine Law, the first law ever passed prohibiting the sale of liquor, and which has proved such a wonderful success in that commonwealth, depopulating prisons, alms-houses and asylums,—and producing a degree of prosperity unknown in other sections having the same natural resources. General Dow was, comparatively, a young man when he began this fight, he is now more than a nonogenarian. It was not easy to stand firm for prohibition in the days when the conviction first came to him, that the licensing of intoxicating drink was wrong, though he believed with the poet Lowell, that,—

"He is a slave who dare not be  
In the right with two or three."

and his courage never faltered.

Some one has said, "The harvests of the right intentions are sure." Hon. Neal Dow has lived to see the triumph of this principle in many parts of the world, and multitudes come to

his aid. His unclouded brain and strong nerves at 92 years of age are a splendid monument to total abstinence, and his precepts are safe rules by which young people may order their lives.

The writer was so fortunate as to see this "knight of the new chivalry" at home in Portland, Maine, a year ago; and perhaps, a word concerning his *personnel* and surroundings would not be out of place here.

Walking along one of the principal residence streets of this city, you approach a great brick house, of the typical New England style of half a century ago, plain and unpretentious looking, though home like, and entering are ushered into the library, a large room, where books line the walls on all four sides from the ceiling to the floor. Your host rises to meet you, and you realize that you are in the presence of a man of giant intellect and broad culture, though in weight and stature not so large as the average Japanese. You notice his immaculate dress, his massive forehead from which an abundance of hair as white as snow is pushed back. But that which gives the most beautiful coloring to the picture, and which must always make you better and braver, is the indescribable atmosphere about him, which tells in language plainer than anything he could say, of a virility not debauched by dissipation in any form. We led him to talk of his trials and his hopes; and all he said showed his wonderful faith and his gratitude for the privileges that had been his. Long live General Dow's spirit to light our path way, till the full victory comes!

As his name is written first on 'The Great Petition' so must it ever be first, save one, in many of our hearts. Young men of Japan, we appeal to you for your country's sake as well as for your own, to stand as benefactors to Japan, as Hon. Neal Dow stood in the states,—save your

fair land from intoxicating liquor and make for yourselves a place in the hearts of your country men. Who among you will take the lead? and—

"Dare to be a Daniel,  
Dare to stand alone,  
Dare to serve a purpose true  
Dare to make it known!"

The following is from the encyclopedia, and can be utilized in making programs:

Neal Dow, the third candidate of the Prohibition party for President of the United States, was born in Portland, Me., March 20th, 1804. His father and mother were Quakers. He received his education in the Portland public schools, the Academy at Portland, and the Friends' Academy at New Bedford, Mass. A total abstainer from his youth, at the age of 21 he became a member of the Maine Charitable Mechanic Association and fought his first battle for temperance by opposing the admission of a rum-seller who had applied for membership in the Association. A protracted discussion ensued, finally resulting in the rejection of the applicant. Mr. Dow's labors have won for him the title of "Father of the Maine Law."

He was identified more prominently than any other person with the movement that led to the passage of the first state Prohibitory law. Determined to arouse a public sentiment that should outlaw the drink traffic in Maine he devoted many years to canvassing the state. He sometimes secured two or three good speakers, and carried them with him on extended tours giving lectures, holding mass-meetings and scattering temperance documents.

Maine's Prohibitory act of 1846 was the first fruit of these efforts. This measure was not very effective from the fact that it made no adequate provision for the punishment of law-breakers or for the seizure of liquors legally held for sale; but under the inspiration of Mr. Dow's example the

temperance advocates throughout the State continued the agitation to amend it. A Legislature pledged to Prohibition was finally chosen. Mr. Dow, at that time Mayor of Portland, drafted a bill that he believed would be effective. By its terms the manufacture, sale and keeping for sale of intoxicating liquors were forbidden; liquors kept for sale were to be seized, confiscated and destroyed; no action could be maintained for the recovery of liquors thus confiscated, and there could be no property in such liquors; cases arising under this act were to take precedence in the Courts over all others except cases where the persons on trial were actually in waiting in confinement; cases could not be continued for trial, nor could sentence be postponed, and action was to be immediate; the penalties of fine or imprisonment named in the act were invariably to be imposed on convicted persons, and were not to be lightened, directly or indirectly, by the Court; liquors for medicinal purposes, or for use in manufactures or the arts, were to be sold by an agent especially appointed in each town, who should have no pecuniary interest in the sales made; the act was to go into effect as soon as approved by the Governor.

Mr. Dow submitted this bill to some of the leading temperance men of Portland, who declared it improbable that such a measure would be passed by the Legislature. He arrived in Augusta, the State capital, April 29th, 1851—two days before adjournment. The next morning he requested the Speaker of the House to immediately appoint a committee to consider his bill, and to grant a hearing that afternoon. The request was granted both in the House and in the Senate. In the afternoon the Legislature adjourned to give him a hearing. The hall was crowded. He spoke for an hour and presented the bill. It was rushed to the printer (who curiously enough, was a rum-seller), and

passed by a vote of 86 to 40 in the House and 18 to 10 in the Senate.

Governor Hubbard, a Democrat, signed the act June 2nd, 1851, and Mr. Dow's bill became the famous Maine Law. The interest in the new measure centered in Portland, the metropolis of the State, where Mr. Dow was Mayor. He quietly announced that the law would be enforced, and issued a proclamation allowing liquor-sellers a reasonable time to transport their goods to other States, but warning them not to sell in Portland. In a short time Portland's saloons had ceased to exist, some of them being closed up and others converted into reputable places of business. Mr. Dow prepared quarterly reports on the workings of Prohibition, containing unanswerable proofs of the successful enforcement of the law.

In 1861 he recruited a regiment, the 13th Maine Volunteers, and entered the army. He was made a Brigadier-General by President Lincoln in April, 1862, and was twice wounded in battle. He has visited England three times, delivering about 500 addresses under the auspices of the United Kingdom Alliance. As the candidate of the Prohibition party for President in 1880 he received 9,678 votes.

Suggestive program :

Singing—Coronation,

Prayer—

Singing—Throw out the life-line,

Address, Hon. Neal Dow,

Address, Japan for temperance,

Singing—the National hymns

Pledge signing,

Benediction.

*[We must express our regret that, owing to loss of proof in the mail, the present number of the Japan Evangelist is too late to give this interesting article its timely usefulness.—Ed.]*

#### ANNUAL MEETING W. C. T. U.

THE first annual meeting of the Foreign Auxiliary of the Japan W. C. T. U. was held at number 13 Tsukiji, Tokyo, on the afternoon of November 23rd. Although the attend-

ance was not large great interest was manifested and plans were made for more aggressive work another year. Superintendents of the eight departments adopted at the time of organization, were reappointed and a committee on narcotics added. The constitution was changed so as to admit gentlemen as honorary members, and other alterations are under consideration. As the needs seem to require the number of lines of work will be increased.

Of course busy missionaries cannot give any great amount of time to the many societies that claim their sympathy and support, but they stand ready to coöperate with all who are endeavoring to banish the intoxicating cup; the evils that are connected with it, and for which it is so largely responsible. Altogether the outlook is *very* hopeful for temperance work in Japan. Thousands of pages of literature have been distributed, and girls have been rescued; help has been given the Salvation Army in starting their coffee house in Yokohama, and in ways that cannot be reported much good has been done. Just now great interest centres around the Rescue Home for unfortunate young women, and letters have gone to Mr. Charles N. Crittenden, the millionaire philanthropist, who has established midnight missions in all the great cities of the States, asking that he will investigate the situation here. Mrs. True's death, which is so sincerely mourned, has prevented more being done in this direction. However, the present committees' faith is strong.

The officers for 1896 were reelected with the exception of Miss Crosby, who resigned. Pres., Miss M. A. Spencer; Vice Pres.; Miss Montgomery; Rec. Sec., Miss M. M. Kuhns; Sec., Miss Clara Parrish; Treas., Miss Anna K. Davis. Miss Davis reported 68 paid members.

The following is the list of committees: Scientific Temperance In-



struction, Miss Alice Miller, Tokyo, chairman; associates, Misses Watson, Whitman and Gillet.

Social Purity, Miss Kidder, Tokyo, chairman; associates, Misses Blackmore, Miller and Wirick.

Literature, Miss Denton, Kyoto, chairman.

Sunday School Work, Miss Torrey, Osaka.

Evangelistic, Miss Gulick, Kobe.

Health and Physical Culture, Dr. Sugamura, Nagasaki.

Sabbath Observance, (to be supplied).

Foreign Work, (to be supplied).

Narcotics, Miss Mead, Sendai.

Membership Committee: For Tokyo, Misses Oldham, Blackmore, Watson, Miliken, Pickett and Satterland.

For Yokohama: Misses Griffiths, Hawley, Coates and Case.

Kyoto, Miss Denton;

Nagoya, Miss Lawrence;

Osaka, (to be supplied);

Kobe, Mrs. McAlpine;

Chofu, Miss Blunt;

Kofu, Miss Preston;

Nagasaki, Miss Russell;

Sendai, Miss Mead;

Kanazawa, Miss Veazey;

Hiroshima, Mrs. Togue.

M. M. KUHN,  
Recording Secretary.

#### PROPOSED LITERARY WORK.

Nagoya, Feb. 8th, 1897.

Editor JAPAN EVANGELIST:—

It occurs to the writer that there ought to be some way of announcing to the Missionary community in Japan proposed literary work, especially translations of books printed in America or Europe. It has more than once happened that two parties, unbeknown to each other, have been spending valuable time in the translation of the same book for publication, or in studying and writing on the same subject with a view to publishing the results

in a book, in Japanese. The latter might be in some cases advisable; but it seems to the present writer that we have scarcely yet reached the period in missionary work when two different parties can be wisely employed in preparing for separate publication the same work. Is not the suggestion that prospective translations or original works should be announced in the columns of your valuable magazine worth consideration?

Yours truly,

DAVID S. SPENCER.

#### OSAKA HOLINESS CONVENTION.

MANY Japanese Christians have been asking that a convention in Japanese might be held, on lines similar to the annual one held in Kobe in English. After much prayer it has been decided to hold such meetings in the Kiushiu Kwaïdo, (Osaka, Nishiku, Shinmachi-dori, 2 chome) commencing Monday evening March 2nd, and ending on Friday evening April 2.

Mr. Buncombe of Tokyo will be associated with me in this work. We earnestly ask all to plead for blessing on these meetings, and to make them known as widely as possible. Further particulars can be had from me, or from the pastor of that church, Koba Magohiko San.

BARCLAY F. BUXTON.

#### A PARABLE FROM NATURE.

N.B.—PLEASE EXCUSE THE POINT, IF  
THE CAP FITS.

MY pigeons have got so tame that directly I appear with the basket of rice for them they besiege me, settling on the basket and on my hands, arms, and shoulders to get at the rice. Then they get very vexed with one another about the best places; and peck and quarrel, so that I have to take the two combatants, one in each hand, and forcibly separate them. Even then, they struggle not to get

away from me, but to get at one another once more. I see thus that they have at least lost all fear of me.

How often Christians peck at one another! And that in the very presence of Him from whose hand they receive all things! Sad is their want of love to each other, but sadder still is the fact that there is no fear of God before their eyes.

BARCLAY F. BUXTON.

## REVIEW OF THE VERNACULAR JOURNALS ISSUED IN FEBRUARY.

By C. NAKAMURA.

### I.—RELIGIOUS.

NEW bands and associations have recently been formed to forward evangelistic work. The *Fukuin Shimpō* says, in connection with the movements: "We believe that these movements were begun from the motive of regret in regard to the dull state of evangelistic work. The cause of such a state lies in the fact that the present religious men go to Darwin's gradual progress rather than to the intense revival of Pentecost. Let us go to the field with the exclusive object of awakening men's hearts to sin and salvation." Besides this article, the paper installed interesting articles with the subject, The Story of Life in Faith, in which the experiences and faith of our distinguished Christian statesmen and pastors are frankly published.

Among several leading articles which appeared in the *Kirisutokyō Shimbun* the most important is the one which points out the moral defects of the people and concludes with these words: "The results of the late war and the Formosan policy indicate that the people lack that broad spirit of sympathy which only Christianity can give. Loyalty and obedience are not the only virtues of man; for those of broad

sympathy and sincerity are much greater and higher."

The diminution of the income of Buddhism, the cause of which is said by some to lie in weak faith in religion and in the increase of taxes, the lack of education on the part of Buddhist priests, who ought to have it as spiritual leaders of the people, the reform movements in the Hongwanji sect, etc., are the questions which are commanding the attention of the Buddhist journals. As to the *Hansei Zasshi* in English, I think I need not say anything, for our readers may already be acquainted with it.

### II.—EDUCATIONAL.

Discussions on the principle of education, which was once our burning question, were brought to an end, when the Imperial Edict on Education was published. But the widening and elevating influence of the late war led some of the people to discuss the question again. Viscount Tani represents those somewhat conservative people who adhere to the *kogai-shugi*, or public spirited principle, by which they mean to emphasize loyalty and obedience, almost to the detriment of the ordinary peaceful vocations of the people; while Mr. Otori, ex-Minister to Korea, represents the other set of people who think it proper to emphasize peaceful vocations against a public spirited principle, which is only necessary in case of an emergency.

What classes of people are to be enrolled in the newly instituted Higher Educational Council, the reformation of the educational system at present which lacks unification, the need of higher journals for female education, kindergartens, etc., are the leading topics of discussion at present.

The *Kyōiku-Dan*, that is, the *Educational Review*, has recently been published with the exclusive object of investigating educational systems and theories from a scientific standpoint. This paper is the sister of the *Kyōiku*

*Jiron*, or the *Educational Magazine*, which devotes itself to practical questions of education.

### III.—LITERARY.

A reproduction of *Les Miserables*, with some changes, by Mr. Genichiro Fukuchi, the author of *Okubo Hikozammon*, whose translation appeared in the *Japan Evangelist*, has been attracting the attention of our reading public since the beginning of the year. The public agree in this, that he succeeded in the imitation of the form but failed in understanding the spirit of Hugo.

Another feature of the present literary circle is loud talking about Russian novels. One of our distinguished novelists, who is said to be very proficient in the Russian language, talked with his caller about these novels and admired them, saying that most of them have a political or social object, besides their being novels. In connection with this, there again appeared discussions on social novels. But the present difficulty in this line seems to lie in settling the precise meaning of social novels.

The *Nation's Friend*, the *Cosmopolitan Japan*, and the *Kirisutokyō Shimbun* made each an attack on conservative principles, and the first two of these succeeded, I think, in showing, that our civilization has been the result of the progressive principle.

### IV.—POLITICAL AND SOCIAL.

The *Cosmopolitan Japan* contained an able article on the Formosan Problem, in which the editor urges the authorities to let the Chinese in the island enjoy equal rights with Japanese subjects, so far as they live on the island, but to restrict them somehow when they go to the home-land or to other countries; for the purpose of preventing trouble which is likely to occur if they do not leave the island in May or do not become Japanese subjects.

The *Nation's Friend* holds the view that our country may become a commercial country, on the ground that statistics for commerce show the annual increase of exports over imports, and concludes that silk will be the most important of our exports in the future as it is at present.

Besides these, reform in the prison system is discussed by our statesmen, both Buddhists and Christians. The recent amnesty, on the account of the demise of the Empress Dowager, has kindled the fire of the discussion. And the first man who dared to solve the problem practically, was not a Buddhist or a Shintoist, but a Christian!

Diplomacy and finance are ever the greatest problems of our country, as they are in other countries. The Matsukata Cabinet, which promised to manage them satisfactorily, is now held in doubt as to its ability; while, on the other hand, most of the members of the Imperial Diet are eager in obtaining positions in the Government and overlook the two great problems and the Formosan administration.

Sociological investigations have recently come into prominence. The *Bukkyō*, the *Rikugō Zasshi*, the *Nihon Shūkyō*, etc., are spending much of their energy in this line. But any practical question of special importance seems not yet to be touched.

The present Cabinet now devotes much time to the change of the silver standard into the gold; and the discussions are burning, so that we can not yet see distinctly whether the general temper is against the change or not

---

### NOTES.

THE Christian members of the Japanese House of Representatives have agreed to hold a weekly prayer-meeting.

\* \* \* \*

Revs. Uyemura, Honda, Hiraiwa, and other kindred spirits, have

published a leaflet, in which the pitiful condition of the famine in India is described, with the object of asking the contributions of the public.

\* \* \* \*

Last year the translation of the New Testament into Japanese carried on under the auspices of the Greek Church was finished. The translation is to be printed after the manuscript has been carefully revised.

\* \* \* \*

Mr. Miyoshi, who has succeeded in establishing a reformatory, is now said to have become a lawyer, so that he may maintain it by the income from his profession. Surely he must be one of the best and most upright lawyers of the country.

\* \* \* \*

According to the statistics for last year, the total membership of the Red Cross Society of Japan numbers 305,858 persons, of whom 249 are foreigners. The sum of Yen 606,386.99 (about \$ 300,000.00) was reported as being in the treasury.

\* \* \* \*

Mr. Miyoshi is said to be forwarding the project of raising a fund for his Reformatory, by asking the contribution of one *sen* from each of the children of all the primary schools in the country. The whole number of children is over 3,300,000 at present.

\* \* \* \*

In the Japanese House of Representatives there are 156 farmers, 30 merchants, 1 manufacturer, 6 bankers, 7 members of corporations, 18 lawyers, 11 newspaper-men, three officials, 2 military men, 2 miners, and 1 doctor. The other members have no special occupation.

\* \* \* \*

There were fifty-two (52) baptisms last year at the seven places under the supervision of the Sendai station of the American Board Mission. The whole number of native Christians belonging to these points is estimated at 250. Dr. J. H. De Forest is the only member of the station now on the field.

\* \* \* \*

A petition, concerning more strict superintendence over prostitute women, and the prohibition of adultery on the part of men as well as of women, was presented by the Tokyo Women's Temperance Society to the Imperial Diet. The House of Peers accepted it, but the Lower House rejected it with the majority of one.—The *Jogaku Zasshi*.

\* \* \* \*

A Christian Prayer-Book was prepared for the Universalists in Japan with the object of giving uniformity to all the services observed by them. The translator says in the preface that this book was translated from the Prayer-Book used by the Universalists in America, with some changes and additions and that the Prayer-Book of the Methodist Episcopal Church was referred to more or less.

\* \* \* \*

Kingsley Hall, established by Mr. Katayama, recently held its opening exercises. Messrs. Matsumura and Motoda delivered addresses. Mr. Katayama explained the main object of the Hall, which is to become a connecting link between the higher and the lower classes of the country; and at the same time it aims to impart scientific knowledge to young men. Besides, lectures on sociology, socialism, economics, and the German and English languages, will be delivered.

\* \* \* \*

Mr. T. Hara, formerly a Christian instructor in one of the Yezo prisons,



has opened a Home in Tokyo for discharged convicts. The late Empress Dowager's death was made the occasion by the Government for releasing a large number of prisoners throughout the country some of whom are now in the Home. Efforts are being made to enable the inmates to get into the way of earning an honest living. Contributions are greatly needed for this worthy cause.

\* \* \* \*

Since the organization of Mr. Zenkichi Takahashi's "Relief Society" in Tokyo, some four hundred persons have been made beneficiaries of this charitable enterprise. One hundred and fifty of these are now pursuing honest callings. The Society has for its object the relief of orphan's and other poor people, and the reformation of discharged convicts. Contributions having been insufficient to meet expenses, the founder was obliged expend *yen* 1,925 of his own money. Mr. Takahashi is a Christian.

\* \* \* \*

Several persons have been credited with the honor of inventing the *jirrikisha*, a two-wheeled carriage drawn by a coolie. Mr. S. Komuro, a member of the national House of Representatives and a newspaper writer, maintains that this useful conveyance was invented by a carpenter named Kosuke Takayama, of Kyobashi, Tokyo. The patent was issued in March, 1870. Mrs. Takayama was the first to enjoy a ride in a *jirrikisha*, the inventor himself pulling the vehicle to the Asakusa district of Tokyo.

\* \* \* \*

The Standing Committee of the *Kumi-ai* [Congregationalist] churches has arranged so that pastors, evangelists and others may meet in spiritual conference at Maiko, in the province of Harima, for ten days

previous to the regular Annual Meeting. Such subjects as "The Basis of Theism," "The Holy Spirit," "The Psalms," "The Teachings of Christ," "Christianity and Civilization," "Criminals and Christianity," and so forth, will be discussed. This conference opens March 24th, 1899.

\* \* \* \*

About a year ago the Meiji Jo-Gakko, a Christian Girls' School in Tokyo, suffered serious damage through fire. Since then earnest efforts have been made to raise sufficient money to make up the loss thus sustained. These attempts have so far succeeded that the school was able recently to buy a piece of ground nearly five acres in extent, together with the building standing on it. The Meiji Jo-Gakko is the school with which the late Mrs. Kashi Iwamoto, formerly a frequent contributor to THE JAPAN EVANGELIST, was intimately connected.

\* \* \* \*

The Rev. J. H. Pettee, of Okayama, has issued his second revision of "A Census of Christian Charities in Japan," under date of February, 1897. This Census consists of nine "Tables" under which is given information concerning Christian Schools for Young Men, Christian Schools for Young Women, Training Schools for Women, Kindergartens, Schools for the Poor, Orphan Asylums, Homes for Various Classes, Hospitals and Dispensaries and a General Summary. The whole number of institutions reported amounts to 333, with 15,448 inmates. Copies of this useful Census can be had of the author for ten cents.

\* \* \* \*

The stereopticon has come to be a powerful auxiliary in missionary work. A magic lantern exhibition seldom, if ever, fails to draw crowds and also interest them. Among

others, the Rev. Geo. Allchin, of Osaka, has met with conspicuous success in the use of a stereopticon. Patient and painstaking preparation has won for his lectures high appreciation. Not long ago he made a tour with his lantern in the island of Kyushu, and almost invariably had large and wonderfully attentive audiences. At one place a Buddhist priest had preceded him with a lantern exhibiting Red Cross Society pictures, but Mr. Allchin improved the opportunity by explaining to the audience that the Red Cross Society was of distinctively Christian origin.

\* \* \* \*

Mr. Kanzo Uchimura, author of "Japan and the Japanese," etc., has, according to report, taken up journalism. A Christian of pronounced views and great moral courage, and a writer of ability, Mr. Uchimura has made something of an impression upon the public. While employed as a teacher in the No. 1 *Koto Chu Gakko* [Government College] in Tokyo, on conscientious grounds he held that it was wrong to "worship" the Emperor's picture. The consequence was a commotion, during which Mr. Uchimura tenaciously held to his views. This agitation cost him his place, and he has never been employed in a Government school since. However he has the satisfaction of knowing that as a result of the contention made by himself and others, it has come to be understood in official circles that the ceremony of bowing to the Emperor's picture is to be regarded not as an act of worship, but as a respectful salutation. Mr. Uchimura's hobby is Carlyle, whom he very much affects. His writings also give one the impression that he frequently "carries a chip on his shoulder."

\* \* \* \*

Lack of space prevents the publication this month of full "Notes

from the Missions." However we here give a few items taken from a letter sent us by the reporter for the Mission of the American Board of Commissioners for Foreign Missions.

There has been an unprecedented demand for special classes in English and Bible study. A large number of such classes are taught by different members of the Kyoto station. In this way a good many common and Government school teachers, together with students from the Commercial schools, are brought into contact with the missionaries. Five or six Bible classes have been organized at the special request of Doshisha students.—At Wakamatsu in Aizua *Kumi-ai* Christian is proprietor of a silk mill employing 75 hands. This mill has always been closed on Sunday, and contrary to original expectations, no financial loss, but rather gain, has resulted.—Miss Barrows and Miss Dudley, of Kobe, some time ago gathered together some 26 graduates of the Kobe Woman's Evangelistic School, and provided them with a six weeks' course of lectures on various spiritual and practical subjects. These lectures were delivered by a number of Japanese and foreign workers.—The Mission has received great help from Mr. Mott's tour and the fruits of his work are still becoming apparent in many cities.

\* \* \* \*

At Honjo in the province of Musashi lives a Mr. Amamori, a member of the Methodist church. He is a well-to-do business man, who, however, has so arranged things that his wife and servants conduct his private affairs, while he devotes most of his time to religious work. An interesting story is told of the novel way in which he and others set about securing a New Year's present for each of three orphans' homes. The young men of the Honjo Methodist church maintain an association that

carries on its work in three departments, viz., educational, benevolent and spiritual. Those in charge of the educational department last December invited Miss Parrish and Miss Parmelee to lecture on temperance. The results of this temperance work stimulated the work of the spiritual department of the association. The benevolent department was thus provoked unto good works, and in trying to hit upon some way of giving practical shape to their desire to be of real service, one of the members suggested that each start out with a bag, and, visiting every house in town, request contributions, of *mochi* cakes for the orphans at Oji, Nasuno, and Mayebashi, as a New Year's present. The idea at first was to ask for two cakes from each house. With no little diffidence the young men started out on their errand, but they met with a most hearty response. In some cases ten or a dozen or even sixty cakes were gladly given, some of them taken from the god-shelf, where they had been placed as offerings. Three thousand, seven hundred cakes were thus collected. Encouraged by their success, some of the party at their own expense went to the neighboring town of Kumagaye to continue the work.

\* \* \* \*

At Nagamachi, the first station south of Sendai, and practically a suburb of the city, a Japanese house was purchased and, after being thoroughly renovated, dedicated, February 13, 1897, for use as a church building. For many years the Rev. W. E. Hoy has had a Sunday school in operation there, and it is now proposed to push Christian work in Nagamachi more vigorously than before.—On the morning of the 20th of February, a severe earthquake shock was experienced throughout a large part of Japan. At Sendai the fine brick building of the *Tohoku*

*Gakuin*, a mission school under the patronage of the Reformed Church in the United States, was damaged, but less extensively than there was good reason to expect. Owing to the recent insertion of iron bands around the building, the injury was comparatively slight.—Two of the younger students at the Miyagi Girls' School were so frightened by the earthquake that they leaped from a second story window. One girl fractured both legs, while the other sustained severe bruises.—Five years ago Rev. M. Oshikawa, of Sendai, organized what is known as an Industrial Home. The object of the institution is to enable indigent young men and boys to "work their way through college" at the *Tohoku Gakuin*, at least partially. After a heroic struggle to carry the Home on his own responsibility, Mr. Oshikawa finally saw the wisdom of following friendly advice, and transferred the Home to the Board of Directors of the *Tohoku Gakuin*, which body assumed all liabilities, amounting at the present time, to a little more than \$ 900.00 (gold). The Home is now under the joint administration of Revs. M. Oshikawa and S. S. Snyder, subject to the provisions of a constitution adopted for the Home by the Board of Directors of the *Tohoku Gakuin*.

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REV. JAMES M. McCAULEY, D.D.

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## REV. J. M. McCAULEY, D.D.

The substance of this sketch was read at Dr. McCauley's funeral. In preparing it for publication, however, some slight alterations have been made and a few additional items put in in order to make the sketch more complete.

T. T. A.

**JAMES MITCHELL McCAULEY** was born August 29th, 1847—his father being an elder in the Presby'n Church, Bridge Water, Penna. After completing a preparatory course in an Academy in Hookstown Penna. he entered Westminster College in Western Pennsylvania where he in due course of time completed his collegiate studies. While in college he took a high stand in his class, as is shown by the fact that in his senior year he was chosen essayist in a literary contest, the decision of which was rendered in his favor.

Subsequent to his graduation from College he took charge of an academy designed to fit young men for college,

and located at Jamestown, Penna. A year later, he relinquished this position in order to enter upon his theological studies preparatory to the Christian ministry. These studies he pursued in the Western Theological Seminary at Allegheny, Penna.—where he sat at the foot of such distinguished men as Dr. A. A. Hodge, Dr. Jacobus and others. Having completed his theological course he turned his attention to the Home Mission field in the West—preferring the toils and vicissitudes of pioneer work to the comparatively easy life of a pastor in the East. For three years he was in charge of the church at Owatana, Minnesota, where he was successful in erecting a neat and commodious church building and in putting his charge on a better and more permanent basis. While engaged in this work he at the same time preached on Sunday afternoons to a country congregation five miles distant—to which point he was accustomed to walk, for lack of the means of conveyance, sometimes also walking back and preaching again in town on Sunday evening. During his ministry at this place he also taught classes of the young men in his church in order to fit them for college.

His attention seems to have been drawn in a serious manner to the Foreign Mission field while yet pursuing his theological studies at Allegheny. Two of his class-mates gave themselves to this great work and although he very much desired to follow their example, with characteristic modesty and humility

he hesitated, feeling doubtful as to his worthiness for so sacred a calling and finally decided to enter the home mission service, as stated above. But during his pastorate, the question of going to the foreign field continued to press upon his mind so that at last he became thoroughly convinced that his Master was calling him away to those who sat in darkness and "in the region and shadow of death." Acting upon his conviction he applied to the Pres. Board of For. Missions and was eventually appointed to Siam. He sailed from San Francisco November 3rd, 1877, along with a goodly number of other missionaries bound for China and Japan. Having reached his field he was placed in charge of a school for boys at Bangkok. Under his management the school flourished and bade fair to become self-supporting, when Mr. McCauley was directed by the Board of Missions to go and take charge of an important field of labor at Petchaburi left vacant by the departure of the Rev. E. P. Dunlap on account of ill health. Mr. McCauley's health had already suffered from the effects of the climate while still at Bangkok. He was therefore ill-prepared to undertake the arduous work of preaching and training in his new field. He also suffered for lack of proper food and of medicine. Petchaburi being a hundred miles from a physician. The consequence was that after eight months of physical weakness he was forced to lay down his work and to leave Siam altogether.

While at Bangkok he was united in marriage with Miss Jennie C. Kooser, with whom he had been slightly acquainted in earlier years, while yet a student in college. Both he and Miss Kooser were appointed to the Mission in Siam, and neither one knew of the other's appointment until within two weeks of leaving

home for their field of labor. They however made their journey together, Miss Kooser leaving home first, joining him at Rochester, Pa., thirty miles distant from her home, the place his mother resided. They were married on November 6th, 1878. Mrs. McCauley assisted him in his work in the Boys' School at Bangkok for a year, and then accompanied him to Petchaburi, sharing with him the trials and privations of the new field until his departure from the country. Mr. and Mrs. McCauley reached Japan July 31st, 1880. In a few weeks he had regained his health and was soon transferred to the Japan Mission. He at once began teaching in the Itchi Eiwa Dai Gakko, which was then located in Tsukiji (Tokyo), and was under the direction of Mr. John C. Ballagh. This school in later years became the Meiji Gakuin. In it Mr. McCauley found work congenial to his tastes, and to it he gave the greater part of the last sixteen years of his life, taking a deep interest in the welfare of the school not only, but also in the personal welfare of the many young men who come under his tuition. In the summer of 1886 he had an attack of cholera, followed by nervous exhaustion, which made a somewhat extended furlough necessary. He therefore returned to the United States by way of Europe. He improved this opportunity by visiting schools of all grades from Hongkong round the world to America, studying methods and getting new ideas with a view to fitting himself the better for his department, which was that of history. He returned to Japan in the Autumn of 1888, full of life and hope, and at a time when Christian schools were flourishing throughout the country, and devoted himself with renewed vigor and enthusiasm to what he regarded as his life work.

No student who came to him for counsel or assistance in his studies was ever turned away and it is a fact, which speaks well both for him and for his students, that he never at any time was rudely spoken to by any of the young men in his classes. For a long time, and until last year, he had special night classes for the study of English three times a week, and although these classes were intended to last for only one hour at a time, they soon became so interesting that they were often prolonged for three hours. During his late illness he prayed constantly for the school and for the students, sometimes mentioning by name young men whom he had taught long years ago. For the last two years of his life he had charge of evangelistic work at five different country stations. And although it was not possible for him to make frequent visits to these stations he nevertheless kept up a correspondence with them, and became much interested in and attached to the country people whom he thus came to know. But now his work is done. Done, did I say? Is it not rather just begun? For, though he rests from his labors, his works do follow him. The Master has merely called him from the lower to the higher service. While we as a mission mourn his loss, and while many friends all over Japan mourn with us, still it is here in the school that his loss will be most keenly felt, both by students and by his colleagues.

In the mission he was cautious and conservative in his ideas and methods, but withal tolerant of the opinions of those who might differ with him, being governed in this respect by the same spirit which ruled all his life, a spirit which he had imbibed while sitting at the feet of his Lord and Master.

In recognition of his services and

as an expression of the esteem in which he was held in the homeland his Alma Mater conferred upon him, in 1889, the honorary degree of Doctor of Divinity.

It only remains to speak briefly of his recent illness and of his last hours. For a year, or two, past, his health had not been good. The steady work of years had begun to tell upon him and it was plain to his friends that he needed rest. But although his time for a furlough had already come he was anxious to remain a little longer on the field, being loath to leave the school in which he was so much interested, even for the short space of a year.

After his return from the summer vacation last autumn he attempted to resume his accustomed duties and for a short time was able to do so. But he was soon forced to relax effort, and finally in December to give up work altogether. He had a strong desire to live and to continue his work, but from the beginning of his last illness he felt sure that his earthly career was fast drawing to a close, and cheerfully submitted himself to the Heavenly Father's will. His sufferings were largely of a nervous character and were at times very severe, but no word of impatience escaped his lips. He was upheld by a beautiful and childlike trust in God, and as the weary days dragged by his faith bore him up, enabling him to rest in peace though his body was racked with pain. No doubts disturbed him and he showed no anxiety as to his future. He frequently gave utterance to the words; "I am sure; Yes, I am sure," referring evidently to his hope of eternal life, and his last uttered prayer was; "Show me more of thy glory, O Christ!" His lost look upon earthly things fell upon the scene of his labors, the school that he loved so well.



As I sat by his bed last Monday evening he turned toward me and said: "I wish you would forgive me for all the times that I have vexed you." Then when I assured him that I could not think of anything calling for an act of forgiveness on my part, but that if there had been any such thing I would gladly forgive it, he said: "I knew you would forgive me. If we are so ready to forgive one another will not Christ much more forgive them that ask Him. The next time you preach in English I wish you would say so to the people." I now take the opportunity of delivering this message. "If we are so willing, when in the presence of death, to forgive one another, how much more will Christ forgive those who seek His forgiveness."

When at last, on the 10th inst. at one o'clock P.M., the long-looked-for summons came, all was peace. It was as though the still small voice of God was calling him home, and he breathed his last without a struggle.

"So fades a summer's cloud away;  
So sinks the gale, when storms are o'er;  
So gently shuts the eye of day;  
So dies a wave along the shore,  
A holy quiet reigns around,  
A calm which life nor death destroys;  
And nought disturbs that peace profound,  
Which his unfettered soul enjoys."

Thus has passed from our midst a man of many amiable qualities, a sincere Christian, a true friend, a brother beloved. He has past from among us and stepped just across the border into that land which, though unseen, is not far from any one of us.

The funeral services were held at the Meiji Gakuin, Friday, February 12th. The students begged the privilege of carrying the casket containing the remains of their honored instructor into the chapel, and his colleagues acted as pallbearers, walking, after Japanese

custom, to the cemetery two miles, or more distant. The interment took place at Aoyama. The grave of Dr. McCauley lies alongside that of Mrs. True, and not far from the last resting place of Dr. Henry Hartshorne, who died on the same day with him, but a few hours earlier. Though it was in the dead of winter the grave was piled high with wreaths and crosses of beautiful flowers, the last tributes of respect from many friends. Just as the last finishing touches were put upon the grave the sun was gilding the western sky with the golden hues of his last setting rays. And we remembered the words. "At evening time it shall be light."

I cannot close this brief and very imperfect sketch without a word of sympathy for the bereaved and sorrowing wife in her loneliness. Always at his side, in sickness and in health, for more than eighteen years past; but especially during his last illness, when she cared for him day and night, ministering to his almost every want with her own hands, with all but supernatural strength, and with wonderful patience, and she now finds her hands suddenly empty. He whom she so loved and cherished is gone. Her grief and sense of loss are unspeakable. Many hearts go out to her in loving sympathy and unite in commending her to the God of all comfort, and to the loved of His grace.

T. T. ALEXANDER.

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#### DR. MCCAULEY'S FUNERAL.

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Dear Mr. Editor:—

It was sad, as it always is on such occasions, to see our friend and brother, Dr. McCauley, or what was mortal of him, laid away in the silent tomb; and yet, in many respects, it was one of the most beautiful, and comforting, funerals,

it has ever been my lot to attend. He knew that he would not get well for some time before his death, and he talked freely about it; and seemed so ready and so willing to go that for him, and for others who were with him, the usual gloom and sadness and terror were largely absent.

As I sat and listened to the words of hope and comfort spoken by different ones over his coffin, and based not only upon the promises of God's Word to those who die in the faith, but upon his life and work as a Christian teacher and minister and Christian man, and especially his cheerfulness and faith during his last illness, I was thinking more of "victory" and "triumph" than of "the havoc of death." This funeral, with all the attendant circumstances, was, in one sense, a "song of victory," and I felt that many of the tears shed, were tears of joy, because of the triumphs of faith as illustrated in his life and death.

On a perfect day, as the sun was rearing the western hills, with the missionaries and numerous friends from Tokio and Yokohama, including many Japanese, around his grave, he was laid to rest in that beautiful spot of Tokyo, the Aoyama Cemetery, having died and being buried amid the scenes of his many years of labor.

It was a nice ending of a useful and earnest life in the service of the Master, and an appropriate funeral. The many floral emblems that more than covered his coffin, and decked his grave, hiding from view the cold sod, testified to the esteem in which he was held by the community. What an effect for good it must have upon the Japanese students and others. Surely his works must follow him.

Yours sincerely,

J. P. MOORE.

PROF. H. HARTSHORNE, LL.D.

IT is to me a precious privilege, though all unworthy for the task, to bring a tribute of grateful and loving remembrance to my dear friend and teacher; the only qualification I can claim is the deep love I have borne him for twenty years which will abide and the deeply reverent admiration I feel for his most noble and loveable Christian character.

Born in Philadelphia almost three quarters of a century ago, Dr. Hartshorne was reared in a Quaker home, his ancestors for two hundred years having belonged to the Society of Friends to which he was always strongly attached. Having been graduated at Haverford School (now College) and obtaining the degree of M. D. at the University of Pennsylvania in 1845, he had rare opportunities for extensive hospital practice through his father, Joseph Hartshorne, a Virginian, who was prominent in the medical profession in Philadelphia. At the same time he was engaged as a medical teacher and lecturer. In 1849 he married Mary E. Brown of Philadelphia, also a Friend, a lady of New England extraction, most vivacious and energetic but of very frail physique.

At the age of thirty a complete breakdown in health through overwork taught Dr. Hartshorne many valuable lessons, as I have often heard him say. He learned his physical limitations then, the necessity for proper sleep especially, and doubtless this apparent calamity contributed in the end to his long and unusually busy and useful career.

A trip through Europe with his wife and a winter in Egypt served to restore his health, but he gradually withdrew from practice when they returned to America, having first rendered valuable service

during the Civil War, going through with especially thrilling experiences after the battle of Gettysburg.

From this on he devoted himself to teaching and literary pursuits. He filled important positions in several schools, lectureships, etc., besides professorships in Haverford College, the University of Pennsylvania, and the women's Medical College of Pennsylvania. In 1884 the University of Pennsylvania conferred upon him the honorary degree of LL.D. He did much laborious work in the line of preparing medical text books for students, two of which having been translated into Japanese have been of much service to medical students in this country. Also he wrote extensively for medical journals. His last medical work was one on Household Medicine and Hygiene, a valuable book for use in the family in the absence of a physician. His friends in Japan know his fondness for poetry of which he published, in all, three separate volumes. For fifteen years he was Editor of "*The Friends Review*," a religious and literary weekly paper in Philadelphia. This position he resigned before his first visit to Japan in 1893.

His interest in missions was always deep but centred in Japan, because his books, "Essentials of Practical Medicine" and "The Conspectus" having been brought from America by Mr. Sen Tsuda and given to his friend Dr. Kuwada of Tokyo, had been translated into Japanese. Also the establishment of the Friends Mission in Tokyo augmented that interest and led to his first visit here in 1893. He remained in Japan with his youngest daughter about a year and returned home for as long a time. The two crossed the ocean a second time and took up their residence in Tsukiji, Tokyo. To both Japanese and foreigners the sight of him in pulpit and on platform has become familiar and

dear. His interest was deep in everything good and pure. Whether before members of the Young Men's Christian Association, in connection with which he worked a great deal, or pleading against the introduction of opium into Formosa, or, with tears in his eyes and voice warning against the evils of the liquor traffic; or again earnestly exhorting to the study of God's Word in the Scripture Union Meetings, or with face benign and tender addressing the Sunday School children on Christmas Eve;—ever and always his words were most appropriate and helpful, his bearing such as to lift his hearers up toward higher and better things.

From Sapporo in the far north, where with his daughter he spent many happy summer weeks with his friends, Dr. and Mrs. Nitobe, throughout Japan, his influence has gone out and he is honored and loved by many.

But of his life as husband, father, friend and teacher who can write with sufficient warmth?

Although it were yesterday I see him walking on a Sunday morning through the quiet streets in a village in Northern New York, where I first knew him in 1876 as President of Howland School, where I was a student. He is not alone. His fair, sweet wife leans on his arm. Delicate almost to invalidism, with transparent skin, auburn hair and graceful carriage, she presented a marked contrast to the hale and hearty Doctor who watched over her with a gallantry and loving tenderness impossible to describe.

I think it must have been in 1886 when his trained care of her no longer availed and she was taken to her long home that he wrote the following lines:

"In the midst of a grove of Eden  
We two stood, hand in hand;  
Each breath was with fragrance laden,  
Our brows the south wind fanned.

Our lips met in silence and softly,  
As planets meet in the sky ;  
I asked of my heart,—"Is this heaven,  
Or will heaven come by and by ?"

But my heart said, "No, 't is not heaven,  
For heaven lasts, on and on,"  
I turned—a sad word was spoken,  
And Eden, our Eden, was gone !"

And again in 1887 he writes so beautifully in "Participation."—

"Shadow seemed sunlight still  
when thou wast near.

\* \* \* \*

Who would have thought until  
he felt the pang,

Joy makes the heart ache, where  
it is not shared ?"

And who can resist the picture  
of this tenderest of fathers preparing  
with his own hands some tempting  
morsel for the dear, delicate daughter  
who for days would refuse any food  
not brought and given to her by  
himself.

Again I see the quiet lake in the  
rich glow of the summer sunset,  
the school girls in jaunty rowing  
costume launching the pretty boats,  
and oh, how happy the crew who  
could take our beloved president in  
their stern !

And his merry laugh, ready ap-  
preciation of a joke, a pun or a  
story, as well as his skillful rejoinders,  
always with something better, bound  
the light hearted girls to him. Yet  
not more than the tender Sunday  
evening talks in the school parlors  
or at chapel exercises of a morning.

And the sweet music that floated  
over the water would often be set  
to words of his own composing.

"No more upon the rippling lake  
Now our oars we'll feather !  
No longer morn, noon, night we'll take,  
Counsel sweet together !

But yet, Old Time, we tell thee true,  
'Tis more than thou canst ever do,  
To part for aye this love linked crew,  
Faithful friends forever !"

And when he came to our bedsides  
professionally how grateful was the  
tender, sympathetic touch ! How  
sweet the wise and faithful advice.

But it seems to me in his last  
illness he showed so marvellously  
the well rounded Christian charac-  
ter and the firm faith truly founded  
on Christ the Rock.

For him Death had no terrors as  
these words from his pen show ;

"Why chide we Death ?  
To-day I am in love with Death,  
He steppeth nigh so silently,  
His guests abide so peacefully,  
Men speak of him so tenderly ;  
We welcome thee, O Death !"

He was confined to his bed but  
two brief days. Perfectly conscious  
to the last the quiet self-reliant  
physician, watching his own symp-  
toms and diagnosing with unerring  
skill, he told the precious daughter  
who watched alone, save for the  
One who was surely consciously  
present with them both that it  
"would not be long ;" talking to  
her of her future and leaving love  
for the many friends who had been  
kind to them in Japan, he gradually  
drifted out not, thank God, into  
the "Unknown" of the Agnostic,  
but to that sure Heaven in which  
his soul had trusted, where "there  
is neither sorrow nor crying, for the  
former things have passed away."

Not in vain had he loved the  
hymn.

"Jesus, Lover of my soul,  
Let me to Thy bosom fly !"

As we contemplate this beautiful  
death the words of Paul come with  
fresh meaning to us.

Listen how Dr. Hartshorne has  
woven them into verse in "Open  
Graves :"

\* \* \* \*

"So, musing, in my burning thought,  
Another tomb I see ;  
Whence wrapt in grave-clothes hand and foot,  
One rose, at Bethany.  
He was not dead, but only slept ;  
Life had but closed its wings,  
That empty grave where "Jesus wept,"  
Than this spoke better things,  
Yet more blest vision :—of the tomb  
Where Jesus' body lay !  
He rose ! away, untimely gloom !  
Our night glides into day.



Cold, crushing earth, we dread thee not ;  
 Yet flowers grow over thee.  
 Thrice conquered Death, where is thy sting ?  
 Grave, where thy victory ?  
 Our heart may droop, our tears will fall,  
 Above this body's prison ;  
 Weep, yet rejoice ; God reigns o'er all—  
 Hosanna, Christ has risen ! ”

And I can but quote his words  
 once more :

“ Silent the City of the Dead ; yet hark !  
 A thousand voices whisper from these graves,  
*Resurgam* : in earth's night all is not dark ;  
 Death is not victor ; there is One who saves !  
 “ I am the Resurrection and the Life,”  
 So spake the Son of God whose name is Love.  
 Not vain in Him, our sorrow and our strife ;  
 The City of the Living is above ! ”

One can imagine the daughter of  
 such a father watching through the  
 night alone, with perfect assurance  
 that “ all things work together for  
 good to them that love God,” and  
 gently composing the loved form in  
 its last sleep before rousing anyone.  
 We pray that the daughter in the  
 home land and his many relatives  
 and friends may be sustained by a  
 “ like precious faith.”

Dr. Hartshorne was a living em-  
 bodiment of the sweet words of  
 Scriptures : “ In quietness and con-  
 fidence shall be thy strength,” and  
 “ Thou wilt keep him in perfect  
 peace whose mind is staid on  
 Thee.” The “ peace which passeth  
 understanding ” was simply and  
 unaffectedly a part of him.

The good done by him during his  
 brief ministry for the Master in  
 Japan can never be estimated and  
 his friends both Japanese and foreign  
 will always feel the precious influence  
 of the benediction he left upon them.

Would that we might follow, even  
 if it be only “ afar off ” the steps  
 of this good man as he followed in  
 the footsteps of his Master.

Mrs. C. E. GARST.

#### DR. HARTSHORNE AS A POET.

THE friends of the late Dr. Hartshorne loved to  
 hear him read original poems. In his poetry  
 he revealed the beautiful spirit of the man.—ED.

#### A LEGEND OF CHRISTMAS.

When Christ was born in Bethlehem,  
 Ages long ago,  
 Songs of glory sung in heaven  
 Reached mortal ears below.

A manger was His mother's bed,  
 So lowly was her fare ;  
 Yet light from heaven crowned her head,  
 And angels gathered there.

There knelt the wise men from the East,  
 Rejoicing at His birth ;  
 The Holy Child, come down from heaven  
 To bless our sinful earth.

Three wise men : one from India came,  
 A tall and noble man ;  
 From China, clad in silks, came one,  
 And one from far Japan.

With gold and myrrh and frankincense  
 They worshipped at His feet ;  
 The richest gifts this world could bring,  
 Alone for Him were meet.

King of the Jews they called His name ;  
 But King of kings was He ;  
 East, West, and North and South alike  
 Are all His monarchy.

Glad were they when they saw His star,  
 More glad to see His face ;  
 Then turned they toward their homes afar,  
 Heart-lightened by His grace.

In India one the story told  
 Of Him, the manger-born ;  
 But when he named Him Child of God,  
 Men heard the tale with scorn.

In China other wise men heard,  
 But judged themselves too wise  
 To give their thoughts to such a word ;  
 They listen, and despise.

In far Japan great temples rose,  
 With idols in each shrine ;  
 Their priests too busy were to hear  
 Of God, alone divine.

Sad-hearted then were those wise men ;  
 But year by year they met,  
 To look again for that fair star  
 They never could forget.

No more it shone to point their way  
 To Bethlehem afar ;  
 But in their hearts the light of God  
 Was brighter than the star.

Through thirty years, each Christmas morn,  
 All thirty years and three,  
 They prayed, the Holy One then born  
 They once again might see.

At last, one Christmas day, appeared  
 Their ever wished-for star ;  
 Then, He they longed for, year by year,  
 Came down from heaven afar.

He came, the Christ, the Crucified,  
 The Risen from the dead ;  
 Transfigured now, and glorified,  
 Of angels all the Head.



PROF. H. HARTSHORNE, LL.D.



He shone on those rejoicing men,  
Veiling His glory bright :  
Not dazzling, as when stricken Saul  
Was blinded by the sight.

He spoke with gentle words to them,  
Sweet words of love and peace ;  
He told them how His kingdom now  
Must evermore increase.

He told them how from Palestine,  
Where He was crucified,  
The story of His love would pass  
O'er land and ocean wide ;

Till countless millions know His truth,  
And worship as He taught ;  
Spreading through all the living world  
The good news that He brought.

Then, India, China, and Japan  
Will worship in His name :  
Will bless the ever glorious day  
When He from heaven came.

Not yet, not yet that happy time,  
When all will join the song  
Glad angels sang His birth-day morn :  
But He will come, ere long !

He comes, He comes, to rule the earth ;  
His day is dawning now :  
Before the glory of His reign  
All heaven and earth must bow

Let us our humble offering bring :  
Our hearts, our all, to Him ;  
Welcome are praises infants sing,  
As songs of seraphim !

#### MY CHRISTMAS ROSE.

My home is not in the Northland,  
Where the frost-king keeps his throne :  
Nor yet in the far, far Southland,  
Where winter is never known.

My garden lies in fair Japan,  
Where flowers bloom all the year ;  
Palm trees spread green leaves every month,  
Yet winter nights are drear.

Under my window a rose-bush grows,  
With leaves and stems full strong,  
O, the beautiful buds it bears !  
Will it bloom all winter long ?

I watched those buds in the autumn time ;  
Small were they then, and green :  
Twenty young buds, I counted them all ;  
Fairer, scarce Summer has seen.

Then wild winds blew, with hoar frost ;  
My buds kept green and small ;  
Soft snow-flakes fell around them ;  
But they withered not at all.

Cold came the winds of December ;  
Yet the noon-day sun shone warm ;  
Though the night was chill, they felt no ill,  
Their green coats shut out harm.

Rosy petals are peeping through ;  
My buds are swelling, swelling !  
To-morrow is Christmas day, I know ;  
What tale will my rose-bush be telling ?

Christmas will welcome my rose in bloom ;  
Three, four, five, six buds together,  
Brave rose, yet alive in the warmth of the Sun,  
Through all the winter weather !

My heart, hast thou been, like my winter rose,  
Brave still, while cold winds were blowing ?  
Dost treasure the warmth of the sun through all,  
In thy depths still growing, growing ?

Wait, through thy days of darkest clouds,  
Trust, through thy nights of gloom ;  
Then the Sun of thy soul will bid faith, hope, and love  
All burst into heavenly bloom.

### WHAT SHALL BE THE NATURE OF CHRISTIAN SCHOOLS IN JAPAN.

By A TEACHER IN A GOVERNMENT SCHOOL.

AT the time when Plato wrote his dialogues it was recognized that this form of discourse is adapted especially to the discussion of political and philosophical matters, and that great care is needed to assign to the characters their proper manners. Applied to other matters, and handled in a less skilful way, this time honored form of discourse is apt to give the impression that one of the characters has been put up simply to be knocked down, and that a more verterbrate opponent might have been less easily disposed of.

These remarks apply to some extent to the dialogue on The Necessity of Christian Schools in Japan by the Rev. M. Oshikawa, in the February number of *The Japan Evangelist*. He deals with a representative of that class which limits the teaching of all nations to set preaching, and which declares in opposition to educational work that the Lord promises a blessing upon the preaching of the Word and upon nothing else. I have no more to add to either side of this long debated question ; but there are some outstanding problems peculiar to Japan, and with regard to these I should like to suggest some questions as a learner, and not as one who can speak with authority in such matters.



There seems to have been almost a panic among mission schools. It may be that this diagnosis is not correct, but there is certainly a tendency to place Christian schools, in line with the government institutions, thus laying aside religious instruction in the schools, and conforming the course to that prescribed in the secular schools. There seems to be also a tendency to give up the smaller mission schools altogether.

Assuming that there is a crisis in the life of the Christian schools, what is the cause? Is it that the experiment of Christian education is considered a failure? Is it that the conditions have changed since the time when mission schools were established? Or is it merely a passing weariness in well doing with few tangible results?

In any case we seem to have come to a parting of the ways and the time seems to be a fit one to count up what has been learned in Japan in these years of experience in Christian schools, and with the government institutions.

Probably no one, however opposed in theory to the wasting of energy on educational work, would like to see his child or the child of a Christian Japanese in a government school in which, as is often the case, there is open antagonism to Christianity. In such a school a boy of Christian parentage is apt to make some concessions to the spirit of the school, while those disposed to learn of Christ are hindered by the unconcealed dislike of some of the teachers, who may be renegade Christians with all the bitterness and hostility of the renegade. Moreover the conversation of the pupils is unclean and flippant, with an uncleanness that one cannot conceive of unless he has perforce overheard such talk. The lives of some of the teachers

are utterly impure, and an outspoken teacher once told me that little good need be expected from moral teaching in the school, when some teachers lived in such a way outside the school. In another school the lives of the teachers were so notoriously bad that the penalty of dismissal was at last laid upon going to houses of evil repute. In another school one of the city papers openly spoke of the immorality of one of the teachers, an apostate Christian educated in America.

There can be, I think, no denying that, in many of the government schools, the surroundings are impure and the moral influences bad. In the Christian schools many of these evils may be removed, but the question which suggests itself is this: If these schools come under government control, having to employ teachers with the qualifications required, can they fill the places only with such men as they want? With the great influx of pupils to whom entrance cannot be denied, and who cannot be disciplined for offenses as in Christian schools, can the moral tone of the schools be kept up?

In favor of the government schools there is an undoubted material advantage which has a very great weight with parents and young men. Students can pass regularly from one school to the other, and they are in the direct line of promotion to the government service, that goal of so many students which is certainly hard to be reached without passing through some of the government schools. Education in itself seems to be little valued in these days: it is only a stepping stone to a good position and whether it be such as to cultivate all the powers of the mind is little considered so long it promises to lead to lucrative employment. Hundreds and thousands leave the middle schools

in the provinces in which the education is better rounded to crowd to Tokyo to study only the surface of such lessons as may enable them to pass some entrance examination.

The Christian schools can offer these advantages to their pupils if they conform to the government regulations and are registered as government schools. Is it wise to do so?

In connection with the consideration of this advantage on the part of the government schools, arises the consideration that the students in the mission schools are largely those who find some equivalent for the loss of this advantage. Some are wholly, or partially, supported by missionaries or by those whom they represent. Others—and these perhaps receive the greater injury—are given nominal work that they may “support themselves,” it often being a greater tax on the employer to find the work than for the student to do it. Not in such a way can the spirit of independence be fostered. Others, again, go to the mission school to get enough English to enter a government school, or to accomplish some other purpose. This attraction is a legitimate one, but the bane of mission schools, more especially perhaps of girls schools, seems to have been the presence of a large member of “supported” pupils lacking utterly in gratitude, disposed to dictate in the management of the school, and tending to keep away pupils of a more independent class.

The questions which arise in the consideration of these last two points are these: Are Christian parents willing to sacrifice some of the immediate material advantages, and to go contrary perhaps to the decision in the family *sōdan* (which may be defined, for the benefit of those not in Japan, as the square, or it may be the cube, of a *consulta-*

*tion*) in order that they may not lead their children into temptation? Are the young Christians willing to suffer affliction with the people of God, looking by faith beyond the promised present advantages?

We consider next the course prescribed for the government schools, and, as in the preceding discussion, I consider more especially the middle schools of about the same grade as the academies, high schools, or grammar schools established by the missions. This course seems too broad to be deep, too hasty to be thorough, and too frequently changed to be either well advised or well tested. But, such as it is, it must be followed to the letter of the law. For improvement in education there must be freedom to adapt the course to special needs and varying conditions. Education under a bureau with numberless petty restrictions and requirements, and with little promise of permanency is not calculated to raise up among the teachers true educators and leaders in the progress of the nation. (It is a kindred matter to consider here the duty of the Christian society to its young men and women who feel called to teach. Must they pass through the government normal schools, in which preeminently the opposition to Christian teaching is strong, and teach in government schools in which, if perchance their light burn, it is much hidden often under a bushel? On the other hand is it not the function of the Christian leaven to work in this school and in that till at last it leavens the whole mass).

With regard to the consideration of the course of education the questions arise can the Christian school offer such a manifest advantage in its course, and such thoroughness in its instruction, that it can command the patronage of enough permanent pupils to make it a real power in

the community? Is it wise for the Christian school to exchange its freedom in this respect for the advantage of being in line with the government schools? Does not the course laid down by the Educational Department require such moral teaching as has no fellowship with Christianity? Are not the restrictions such that the teachers have not the power to dismiss pupils simply because their influence in the school is considered contrary to the teaching? Knowing the extent of bureaucracy in Japan one hesitates to submit a Christian school to its sway.

This brings us next to the vexed consideration of compulsory religious instruction; and on this point experience in Christian lands is not sufficient, though such an utterance as the following, taken from *The Independent*, is significant: "They cannot stand freedom. At home they came to consciousness in a settled order of religious observance and teaching. Now to be taken at just the most critical age and turned loose in the free and open systems that prevail in most of the colleges, is putting these young souls to a test which very many adults could not safely face."

The Japanese youth are babes in religious matters and know not how to choose for themselves. Is it too much to require them to examine into that teaching which is believed to be good for them by those to whom they choose to intrust their education? But for what they are taught in the school some will never have an opportunity to make an intelligent choice. Regular religious services give also the Christian pupils occasion to follow up the stated teaching, and to take advantage of the spirit of inquiry or opposition that may be aroused. They also give the Christians an opportunity to show their unity and to express the

Christian sentiment of the school. Can the school stand as a Christian institution causing men to glorify God, and differentiated from other schools if there is no teaching in the class rooms of that which is held to be above all else? On the other hand much may also be said. In a large school containing some who oppose themselves to the teaching, and others who are indifferent, the regular services are less efficient than would be the teaching of small classes drawn to the teachers for private instruction. Is there not a tendency to such a condition as that well described by the writer from whom I have quoted above? "The religious services, are put in the same category with the daily drill of the curriculum. Under such conditions anything like freedom and freshness of feeling would be a miracle. The religious teaching degenerates into a dull, juiceless function, as vacant of spiritual warmth and force as a mathematical examination."

If it be decided that, in Japan, there is no place for religious instruction in the class room one very great objection to the putting of Christian schools under government control is removed. In considering the whole matter this question should come in the forefront of the discussion. How shall religious instruction be given in the Christian schools? If the whole purpose of education is to teach a man so to know God and his relation to Him that the work to which God calls him is clear, and further to fit him to accomplish this work in the best way—if this is the purpose of education how shall this knowledge of God be brought to the hearts and minds of the young Japanese?

That there will be Christian schools in Japan there is no reason to doubt. Government schools are by no means replacing the older Christian schools in England and

the United States, the tendency seems rather to be in the other direction.

In some of the larger towns Japanese Christians are beginning to talk about establishing primary schools for their children, and such a step will probably be taken before many years.

The two main questions are: Shall the Church wait until the Christian community in Japan can slowly raise up its own schools; or shall the older Christian communities give themselves, and their experience, and their means to put forward the community here? If the latter of what nature shall the schools be and how shall they be managed?

#### OBSERVATIONS ON THE SPIRIT OF THE TIMES.

By KANZŌ UCHIMURA.

(Continued.)

THE influence of young men in the young men's country is most conspicuously shown in the schools in which they are educated(?). Reverence toward superiors is merely on their lips, but their real condition seems to be reverence toward pupils. The management of schools is meant by them to be the working of the strings of the feelings of the pupils; and discipline, is the stirring up of spirited youth. Students desire to get a degree, after spending their days in dozing, and the schools strive to give a nirvana-like method of education. Hence teachers must instruct their pupils by lectures, so that the latter may be easy and passive while the former shoulder heavy burdens. Pupils have the privilege of questioning and objecting, while teachers perform the duty of answering and apologizing. Thus the former are always polemic, while the latter are always on the defensive. Those

who are really educated are not the pupils but the teachers themselves. The benefits obtained from training and discipline in the young men's country are not enjoyed by the students but by the instructors. The schools are stores of knowledge and the pupils are their patrons. Woe to those schools which adopt a strict method of education, for they are likely to be obliged to close their store. See how complete and extensive is the list of lessons required by the schools. Thus it seems that the graduates of these schools have studied all the sciences of both the West and the East. But I know that Guizot's History of Civilization is a text book of the last term in the University of Columbia, while it is studied in this young men's country of the East by those who have not yet finished Swinton's "Outlines of the World's History." The things which they desire to get is not the facts of history but simply the name that they read Guizot's History.

Another thing which requires our attention in relation to these young men is that they have so many leisure hours, notwithstanding they have many hours for recitations. My experience in America shows me that sixteen hours of recitations in a week rob her students of almost all leisure hours except on Sundays. But our students have many easy hours, even though they have often over thirty hours of recitations in a week. They indulge in flutes and harps, or in horsemanship and yōkyū,\* or in chanoyu and brag. I have never heard of recitations without preparation except in this young men's country.

The influence of young men is thus powerful: they are the patrons of the schools, usurp the reign of the literary circles, are an active

\* A small bow used for pleasure.



power in the political world, and are presumptuous and arrogant in almost every affair relating to knowledge and thought. But there is one circle whose gate is never opened to them; that is the circle of money. This is entirely occupied by old people, and scarcely allows young men into the circle. Thus there are only two classes in this young men's country of the East,—young men and the gray-haired, there being no middle stage of life. Those who are twelve years old take the pleasure of smoking cigarettes, and those who are thirty years old throw away their studies. The world of learning is occupied by youth, while that of money is held by old people. The two classes are indifferent to each other, and the latter makes light of the former. Young men have certain ideals, because they are poor. They are soon removed into their alternate class, when their purse becomes a little heavier. They cried for ideals and reform when they were young, simply because they desired to be received into the class of old people. According to their interpretation, by the first reformation\* is meant the taking of the world of old people by the young men at the Keiō and the Genji era;† and by the second reformation, the same task by the young men of Meiji. Historians say that the history of Rome was the history of the collision between the nobles and the commons, and that the clash of interests between the farmers and the manufacturers will be the main theme of the American history of the future. But does not the quarrel between youth and old people form the history of this young men's country of the East?

Are not old youth and youth-like youth desirable things? Is not

Gladstone, who never neglects his two hours' study of the Greek classics every morning, though he is nearly ninety years of age, a good example of an old youth? Dr. Hopkins, the ex-president of Williams University, said: "The young man who can concentrate his line of sight on the head of a pin for the length of fifteen minutes is my ideal youth." By students, we mean those who study things with intense application, and not those who indulge in harps, flutes, etc. "Put a cask on your head till you are twenty years old." are the words uttered by Carlyle. He means by these words that we are to train ourselves as Diogenes did. He who talks and chatters loses; there can be no better method of saving than silence. Why are there so many weather-cocks in this young men's country? Simply because many prefer chattering to hearing, distributing to saving, and vanity to internal riches. The arrogance of youth can never be taken as a good sign of the progress of state. The great prophet Isaiah uttered these words; "The child shall behave himself proudly against the ancient."

Again the philosopher of Chelsea said: "What characters are leading and encouraging the movement of reforms? They are students of law, newspaper writers, premature enthusiasts, or disappointed persons in their bankruptcy. They, taking advantage of the dissatisfaction of the people, stir them up. Is this not a phenomenon which commands our attention at present? There has been no age like the present, in which young men, even mere lads, have come to possess such a great power in regard to timely topics. What a great change, when we compare this with the age in which the word, *senior*, was used instead of the word, *lord*!"

\* The Restoration.

† The era before Meiji.

## 7.—“MENIAL OFFICIALS.”

Another word used for “menial officials” is “subordinate officials,” that is, officials who come under the title of Hanninkan.\* But I can not be satisfied with such a definition, for I wish to investigate the nature of “menial officials,” according to the scientific method.

Now, what is meant by “menial officials?” I think it is of more convenience and benefit to give an example of them, before I proceed to answer the question. I had a certain acquaintance who remained in his office as a subordinate official in a certain prefecture for the long period of twenty years. After we missed each other for a long time, we got a fair opportunity to see each other and I asked of his health, and said: “Would you tell me how you have kept your position for so long a time?” His answer was: “You would recognize at once that men can hardly bear with dainties for so long a time; at the same time they dislike bitter food. Who would like to be furnished with roasted eels at every meal, though they are of a high flavor? We make rice our daily meal because it has no special taste. It is just the same with me. The present prefecture is very different from former times; the governor, the heads of the several departments, and my colleagues all changed, I alone remaining just the same through these changes. As you well know, I am not a sweet thing nor a bitter to taste. This is the reason why I endured so much.” Having listened to these words, I understood the true nature of menial officials for the first time, and thus have come across a somewhat clear definition of menial officials.

Who are menial officials? He that has no will or does not use it

\* Subordinate officials who are appointed by the head of departments.

at all, or suppresses it, is a menial official. I would not say that he is a beast, because its nature is very different from him in the fact that a lion or a tiger has a certain instinct to satisfy its desire at all hazards, though it has no voluntary will as is possessed by mankind. Menial officials are men, but men changed into a machine. Man has bodily strength, intelligence, will. But take away the third from him. You will find that he has become a thing which is neither bitter nor sweet; he has been changed into a machine. The horse is a convenient animal to make it draw a cart. But we can not make it work by mere command. In fact, to drive a horse is more difficult than to walk. A locomotive draws a long heavy train of cars, but it is inconvenient for direction, for it has no sensation. But what can surpass the convenience of the jinrikisha? It is the most convenient among all conveniences. Give a command, and you can get to the place you wish, though you are sleeping while your man pulls you. There is not a more convenient thing than man in natural workmanship. Hence great statesmen establish institutions for menial officials, so that they may freely use men, when they want to move political locomotives. No wonder that they turn out many useful and convenient men who have no free will. If menial officials are men changed into machines, I will not necessarily investigate their geographical distribution within the limit of Hannin officials alone, for where machine men exist is where menial officials exist. Is there any, whether his rank in office may be high or low, who does not use his precious free will, endowed by Heaven, and is entirely under the will of his superiors and environment, as a boat is at the mercy of the waves?

He is, according to my definition, a menial official. Moreover, menial officials need not necessarily to be in officialdom. All those who, among the Opposition, sacrifice their opinion for the temper of a party, or change their direction of conscience by the voice of the mass of the people, are members of the natural grade of menial officials. He that pens leading articles for a newspaper of the Government by contract, or cries out about the collision of education and Christianity, making Buddhists his background, or changes his faith according to the temper of the members of his church, is to be classified, in the exhibition hall of society, as a menial official.

My readers would ask, "Can there be any, among our people, who are not menial officials, if your definition is true?" Yes, I believe, sometimes. On a certain occasion, Thomas Carlyle said; "Most of these twenty-seven millions are insane," answering his caller who asked him his judgment about the English nation. It is not unfrequent that I am obliged to say, "Forty millions, yes, most of them are menial officials." But I observe that there are many persons among our subjects who have free will. See how the farmers live in the remote districts. They make a small paradise of their own, by opening fields once covered with thorns and rocks. Looking up, they have sunshine, and have the strong muscles of their arms for their tilling. They get their food directly from nature, and are in constant contact with the revelation of God. The Violets smile, the birds of the fields sing, while the groaning waterfalls repulse impure thoughts, and the books along the valleys wash dirty things away. No politics, no leading articles, no share-holding, but we have yet a certain number of the people who gain an independent livelihood, without asking any favour

of the nobles. O my readers, do you not hope to be one of these people? Do you not know that ordinary calculation shows us that the honest work of one man may support eight members of his family? The earth, though small it be, has fifty two millions square miles of soil. Suppose that there are now 1,500,000,000 men on the earth; then each of them may possess twenty-three acres. The sun is shining over us, and frost and rain would help our work. We can do well, without becoming menial officials. There is freedom in the fields of the Hokkai (the North). Why do you not go there to open it? The ocean never binds you. Why do you not try your ability upon her surface? Or, do you wish to get your livelihood by your pen? You need not necessarily become clerks or boys of the news-vendors. Apply your honest heart to society, and you will find that it does not yet forsake your sincerity; your honest voice will be heard by it, sooner or later. Throw away your hocus-pocus and ostentation, and speak your sincere thought. Then you will be rewarded by society.

There yet remains another interesting question for me to solve, that is, Is the menial official necessary for the existence of society? If he is at all necessary, nature should have produced will-less men. But, seeing that such people are never turned out by nature, but by statesmen; we can not see the necessity of their vocation. There can be no necessity for menial officials in wise men's administration. See Queen Elizabeth, Oliver Cromwell, or Yozan Uesugi. Such statesmen did not need any menial officials. Not only did they not need them but they accorded their subordinates much freedom. The idea of freedom always goes with the idea of responsibility. Hence

statesmen who know their responsibility never slight freedom. He who gives me a vocation, recognizing my special capacity and believing in me, is the one that gives me freedom. In this case, there can be no necessity for examining my harem. I am under the direction of my superior as a man but not as a jester. Every man is a prime minister within the limit of his own responsibility, in such a government. I should say, the government in which no menial official is employed is my ideal government, that is, the government in which no menial official can exist.

*(To be continued.)*

#### LYTTON SPRINGS.

Dear Mr. Editor:—

Please in the interests of Missionaries insert the inclosed notice. I am personally acquainted with Dr. Fisher, as my wife was in his care for some time in Warsaw, New York, at the Sanitarium. Lytton Springs is a beautiful place, and the air pure, the buildings good and just the place for the tired sick toilers in the Mission fields.

Yours truly,

M. C. HARRIS.

**M**MISSIONARIES who work in Japan, and the other fields of Asia, will be glad to learn that a Sanitarium has been established at Lytton Springs, California, that will be conducted on the line that has made Clifton Springs, New York,

so dearly beloved by all its patrons. The choice of Lytton Springs is a peculiarly happy one for the new project, as it abounds in natural beauties. Two springs of natural mineral water are found on the place; the Seltzer water dividing honors with Carlsbad itself.

In addition to a complete modern outfit for the medical and surgical treatment of the sick, the Managers have added a school for the use of children who accompany their parents, and a cheap and safe system of storage for extra baggage; both of which items will be appreciated by Missionary families, who find it necessary to stop at the Sanitarium because of the illness of some members of the family.

The physician in charge of the medical work is a man of experience and training; coming west to this work with the endorsement of Dr. Foster of Clifton Springs. The work is, and shall be kept, strictly first class in every particular; and the prices low enough to attract. Give Lytton Springs a trial before spending the money necessary to the long journey over the Continent.

Address Lytton Springs Sanitarium Company, Lytton Springs, Sonoma Co., California; or No. 218, McAllister Street, San Francisco, California, U.S.A.

## Woman's Department.

### JAPANESE THOUGHTS ON WOMAN'S EDUCATION.\*

Compiled by Mrs. W. E. Hoy.

**J**APANESE women are being generally discussed through the reading public. In a recent number of one of the leading journals, we

read the following:—

“Generally speaking, our female

\* Read at the Woman's Missionary Conference at Sendai, and published by request.



education is by no means prosperous, yet we are aware that there is something durable in the present method of education. The equality of men and women in their rights being proposed and unanimously defended, higher education became unexpectedly prosperous. At this time there were men who insisted upon celibacy, while there were women who took oath never to marry. Then higher education was regarded by some people as a means of making forward and conceited women, and female education lost much of its popularity."

Mr. Toshi Watanabe says,—“The higher knowledge which is almost unbearable for woman's brain, is not necessary. Woman's information is very limited while her weak will is not adapted to natural education, whose object is to turn out strong men. For a similar reason Germany does not admit women into her normal schools. The woman's department of the Normal School of this Empire should likewise be abolished, so say our Germanized educationalists.

In America women enjoy their rights most freely. A woman may as a school teacher control both males and females, and manage all affairs without any inconvenience. But we must say it would be very unreasonable to make our women imitate the American sisters.

Germany is said to be the country in which women enjoy the least rights among Western nations. The reason for not having female teachers seems to lie not only in their position, but also in the school system. In Germany children from six to fourteen are taught in the same school. Are not women unfitted to be strict disciplinarians and managers in such a school system? Our manners and customs are of course different from those of America, and our school system is not

the same as that of Germany, but our education owes its prosperity to the two nations. Now, seeing that the two nations are radically different in their educational system, to which of them shall we go? I should say that men's character and conduct can not be made the example for girls. I say these things not only from theory, but they are based on my actual observation and experience. When I was invited as the principal of the Nagano Kōtō Jogakko, I visited a girls' school at Uyeda and was greatly surprised at their fluent answers to their teacher's questions. After I returned I was struck with the stammering and blushing way in which my pupils answered my questions. After serious consideration the thought came over my mind that the Uyeda school employed female teachers, while my school employed male teachers for girls. The pupils of the Uyeda school felt free and easy before one of their own sex, while my girls stammered and blushed before a man teacher. Since that time I employ female teachers. We ought to have our own method of education. Male teachers for the boys and ladies for the girls."

“The object of female education at present is confined to making faithful wives and wise mothers. The equality of rights and the independence of women are not attracting the attention of the public. Everything in female education is arranged so as to produce a loving home. Such being the case the necessity of higher female education is almost overlooked at present. Our nation is not yet awake to the plain fact that higher female education is the root of the reformation of society."

Another writer says,—“There exists among our weaker sex, the custom of confining their time and work entirely to the household. If

there be any woman who dares to become a member of society, her father-in-law, and especially her mother-in-law, is very jealous of her, and they watch her conduct closely, with a suspicious eye. Let her fail in a small thing and she can not escape their cruel criticism, which pronounces her proud and forward. Even sages have defects. How can she, who has but scanty stores of experience in life escape criticism from such watchful eyes.

Now we would like to propose for our sisters, the following things—

I. Let female education prosper more and more.

II. Form an influential women's association. If there is any old woman who possesses a certain amount of knowledge, appoint her the principal and form a woman's association to which the graduates may be entrusted. This method would lessen the number of those unfortunate girls who become victims of weather-cocks. Let this association find employment for young women.

III. Let women publish their own periodicals. We hope that in the near future a newspaper will be published by women alone."

The *Waseda Bungaku* says,—  
"The condition of women in Japan is in the midst of a transition period. She has to face the new state of things in the front while she has the old society at her back. There are many who take the old teachings as the standard of morality, while others have adopted the western ideas. On the death of an authoress the Kokumin-no-Tomo made a comment upon the difficulty of female life, and stated—The people never accuse a man. He may change wives any number of times during his life. But if a woman once leave her husband she is slighted as second handed. Is this not an unfair and partial thing for society to do? When a woman

enters public life people examine her conduct just as a fault finding and suspicious mother-in-law watches her son's bride. When a dog barks at a form, thousands of other dogs bark too, though they know not at what they are barking."

The *Waseda Bungaku* goes on to say, "Unmarried women are addicted to pleasures, and attend merriments sometimes through whole nights. Thus the obedient and faithful girls become as rare as the morning stars. After they are married they are busy dressing and ornamenting their bodies, seeking pleasures at night fairs with their husbands, and all forgetting to serve their parents. They are utterly unfitted for household management or the education of their children. This is the general condition of our young women. The present young woman is inferior to the women of ancient Japan, and the reason is the faulty method of education which gives the same to girls as to boys."

"Too much time," says the editor of the *Bungaku*, "is given to the intellectual side of life, and not enough to moral training and so they often lack modesty. Another article from the *Jogaku Zasshi* says, that as the girls are educated they can better appreciate the ability of their husbands and that the confidence and love between husbands and wives is increasing."

The same paper says,—  
"It was one year and a half ago that we predicted our female education would flourish after the war, and especially higher female education. Now we see the truth of our prediction. The prospect of our higher female education is becoming brighter and brighter. As for female elementary education we have nothing to regret, for nearly all the weaker sex share the advantages of education. But we do regret that the standard of

the curriculum of female education is very low when compared with that of the male schools. Higher female education is higher only in comparison with the primary education, it can not be compared even with the middle course in the education of the boys. Not only this, but there are some who insist upon the abolishment of the female department in the Normal Schools. One of the reasons for this, they say, consists in the tendency to weaken the valuable Samurai spirit.

We hope the University will open its gate for women. What objection can there be to admitting women who are able to pass the examinations? Nor can we see any reason why men and women should not study together. Women are now permitted to be examined for teachers of the middle course. The examining committee are said to have been struck with surprise at the excellent examinations the women passed this year. We wonder why the University alone is back of the age."

Again, the *Jogaku Zasshi* says,—“Perhaps we are not wrong in saying that the present gentlemen and scholars do not like the independent spirit possessed by women. They rather take pleasure in woman's dependence upon them. They like to picture a high ideal woman in their compositions and speeches, but when they come to select their wives, they take those women who are merely obedient and serviceable in their households, rather than those women who approach their high ideal womanhood. So we may say the average man does not desire to have a learned wife, what he wants is faithfulness in commonplace things. He wants a wife who is gentle and kind, and who respects him as her master, who is rather slow in her motions, but quick witted in her management of details.

The highest satisfaction of a man is reached when the woman's faithfulness has reached such an extent that she takes his clogs off for him when he returns home from his business, offers a clean suit of clothes when he enters his room, brings the tobacco tray to him when he sits down, covers him with night clothes when he retires, has a wash basin and towel prepared when he gets up in the morning.

If a woman has learning she should be very modest about letting it be known. The Authoress of the *Genji Mono Gatari*, a standard classic of Japan, is taken as an example of humbly hiding one's ability and learning, and those women who studied in the west some sixty years ago tried hard to conceal what they had learned there. If there are persons who say that we need not mind such examples now, they are in error, for those women who are puffed up with their learning and culture are made the objects of sneers, even to-day. In fact women can never gain men's affection unless they manage their lives in such a way that their culture will emit its quaint light, as through a bamboo grove a smiling face of a lovely lady is faintly seen."

Mr. Tomeoka says, "That although the vocation of women, generally speaking, consists in giving birth to their children, and in conducting household affairs, yet it is very important that some of them should take part in public charities. I always hope our sisters will engage a little more in certain kinds of public works. The present tendency of our country is such that society does not encourage women to engage in public works, and they themselves are, likewise, backward, and thus lose great opportunities to do good. Now from such a society how could we expect the appearance of a Nightingale, a Fry or a Willard?

When I was in the United States many things came within my attention. Among these good works by women, for the public, made a deep impression on my mind. I once visited the United Relief League of Boston, and was present in a meeting when reports were read by ladies who had examined into the actual condition of the poor, living in different quarters of the city. The ladies were about thirty-five years of age. They freely discussed their visits among the poor and reported where help was needed. After the meeting I asked the principal if those ladies received salaries, and the answer was that they are the wives of well to do houses, but they are kind hearted and take the trouble to help the poor without any reward. And I thought how happy would our ladies be if they would find such works of benevolence as the American ladies do. I hope that our sisters will consider this subject."

Again, the *Jogaku Zasshi* says,—  
"Many regret that women are under the oppression of men, because their external condition seems to be hampered and constrained. But they must be regarded as superficial observers, for a more minute examination into women's actual condition reveals to us their great influence which is almost beyond our expectations. Perhaps singing girls stand foremost among women, as those who are looked upon merely as instruments for men's amusements, because their profession is to amuse men. But we can see how much

influence these women have, for men who go to them for amusement are really under extraordinary restriction, just as if they were servants of the girls. To superficial observers, it seems that those women who are confined to the household and shut up from any new atmosphere are under extreme oppression of men. But such women have an especial great influence over men, for men who once step into their rooms are like captives and the women are for the time being the men of the room. We fear that heedless innovations and external reforms, which break off the old customs and conventionalities, would rather lessen the real power of women. We think there is no special necessity of reforms along this line. We believe that the social and civil rights of women will gradually make a conspicuous development if the civil code is put into force. We can not put off the problem of the extension of woman's rights, but at the same time we ought to investigate what points of the problem are first to be started and by what means. That rude and uncivilized thought which regards the softer sex inferior to man or as a plaything, must first of all be rooted up, before anything for the extension of woman's rights is to be started. Indeed the fundamental work is to crush such a vile thought as is cherished by some men. In order to do this we ought to abolish that shameful conventionality of concubinage and the licensed prostitute houses."





Conducted by Miss CLARA PARRISH.

MOTTO: "For God and Home and Every Land."

PLEDGE: "I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors as a beverage, including wine, beer and cider, and that I will employ all proper means to discourage the use of, and traffic in, the same."

OBJECT: To unify the methods of woman's temperance work the world over.

BADGE: A knot of white ribbon.

HOURLY OF PRAYER: Noon.

METHODS: Agitate, Educate, Organize.

DEPARTMENTS: Preventive, Educational, Evangelistic, Social and Legal.

THE POLYGLOT PETITION has been circulated throughout the world and signed by representatives of over fifty countries. It asks for the outlawing of the alcohol and opium trade and the system of legalized vice. The chief auxiliaries of the W. C. T. U. are the United States, Canada, Great Britain, Australia, South Africa, India, Japan and the Sandwich Islands.

## THE PROGRESS OF TEMPERANCE WORK IN JAPAN.

A LADY missionary who has been twenty-three years on the field said to the writer recently: "There was a time when church membership in Japan meant total abstinence, but it is no longer true." Doubtless the first representations of the cross taught by example rather than precept. It did not seem necessary to bring into their work a discussion of the subject, particularly an organized protest against intemperance, when converts to the Christian faith, accepted, without questioning, the standards of their teachers and tried to reflect the ideals revealed by their lives.

It seems now, however, that a change has been wrought. Wherefore? A few years ago, changes along many lines were manifested. Whether these came as a result of the introduction of more of Occidental customs, or from purely internal evolution, or revolution, no one can say, perhaps; but one thing is certain, the perspective of the Japanese has changed, and with it has come, in many instances, a

new conception of their privileges. "Partaking of the social glass has nothing to do with a man's religious life," some tell us.

Dear reader, how shall we meet these alarming conditions? With this change in public sentiment, must come a change in our endeavors. The *why* is not of so much moment as the plan of action. What is the remedy? What is your duty as leaders, as unfaltering, uncompromising disciples of the Lord Jesus Christ, who sent you to this land to witness for *Him*!

To many the awakening has already come, and the prayer of these is that *all* may soon see the necessity of employing definite methods to present the spread of this sentiment. Many believe now is the time for the church in Japan to proclaim, *in letters of fire*, her attitude toward the use of intoxicating drinks. Sake, in these later years, is not the harmless beverage it was once supposed to be. Some brands are as inflammable as kerosene, and will cook an egg in

a few minutes. A half pint of shochu, or Japanese brandy, will burn until less than a teaspoonful of refuse remains in the cup. What effect must this have upon the future citizen?

Then there is another reason why some think "now is the accepted time" for special teaching concerning this matter, and for more aggressive work. As our lamented Dr. Hartshorne said at the garden party at Count Okuma's last November: "The evil is in its preventative stage in Japan;" by which he must have meant, that, so long as the government was deriving so little revenue, comparatively, from its sale, and so long as it is not interwoven with politics, as in our own countries, there is some hope of banishing it, or at least of keeping it from lessening the influence and power of the church.

These convictions having burned themselves into the Christian conscience, a committee of gentlemen, representing nearly every mission, met in Tokyo on the afternoon of March 6th, and effected a permanent organization, with Dr. Soper as chairman, Mr. Coates vice chairman, and Mr. Topping as secretary. Coöperation is their watchword. This was not hastily done.—A preliminary meeting had been held on February 3rd., officers temporarily elected, and the following message sent to one gentleman of each branch of the church: "At an informal meeting of temperance workers February 3rd., it was thought advisable to have a committee; composed of one gentleman from each mission with these objects: (1) To be associated with the W. C. T. U. as an advisory committee; (2) To assist Miss Parrish in her temperance work; and (3) To bring the subject of temperance to the attention of Japanese pastors and churches. Will you consent to act upon such a committee?"

Favorable responses were received from Dr. D. C. Greene, C. E. Garst, G. Bipeford, H. H. Coates, E. Leavitt, A. D. Woodworth, J. T. Swift, David Thompson, Henry Topping, Julius Soper and A. D. Buncombe, with the results above named. Letters will go to every missionary in Japan and it is hoped that the outgrowth of it will be a National Committee, with members in every mission station. The policy is a broad one: "To advise and coöperate with *all* temperance organizations," and must result in much good.

One of the first aims of this body will be to try to form into a national union, the many local men's temperance societies throughout the Empire. Hon. Taro Ando, and Mr. Sho Nemoto, president and vice president of the Tokyo branch, expressed great satisfaction upon hearing of this movement, and rejoiced that they were to have an ally so helpful and strong.

Prospects for temperance work among men, particularly in the interior towns, are very encouraging. Reasons for total abstinence seem to take hold upon them. At Honjo, a place where there is but one pastor, with a flock of only about thirty, a remarkable meeting was held in December. An audience of two hundred people assembled (it would have been larger had there been a house to hold them) and listened for two hours to a discussion of the temperance question, many of them standing for the whole time. A number of public school teachers were present, and some of these made their appearance in the early morning prayer meetings, and one became a Christian. Later, ten or twelve of these teachers voluntarily gave up tobacco, breaking their pipes and taking the pledge, and the use of tobacco has since been prohibited on the school grounds.

Another result of this one service was the collection, on New Year's day, of three thousand seven hundred (3700) cakes of *mochi* which were divided among the three Orphan Asylums near Oji, Nasuno and Maebashi. And still another result was the organization of prayer meetings, similar to the one in Honjo, in other towns. Is it not possible to so reach every place where there is a native pastor? And does not our Father hold his servants responsible for the possible? Who knows how many, taking their first step when they sign the pledge, may be led to Christ? Often it is easier to get the people to attend a temperance meeting than it is to get them into a regular gospel service.

The same day on which the men's Committee met for permanent organization, the Executive Committee of the Foreign Auxiliary of the Japan W. C. T. U. held a meeting, also. Vacancies were filled; advanced steps taken and other business transacted. A joint meeting of the two committees was then held, and the purpose expressed to work hand in hand, not only with each other, but to endeavor to bring into closer touch, the leaders of the native men's and women's societies, thus forming a general committee composed of the representations of the four organizations, to meet once a quarter, or at the call of the leaders. Such a course must result in much agitation, education, and organization in Japan.

From the northern island word comes that there is no abating of interest, while in the southland there is increased activity along the lines of temperance work. On the 19th of January the Misses Dudley and Barrows of the Kobe Bible woman's college called in many of their graduates for a month of

reconsecration and better preparation and invited the writer to present her work. There was never a better opportunity for service. Seven lessons were given, and in that time they must have learned something to take with them into their work. Without being urged, each one expressed a wish, at the close, to join the W. C. T. U., and each went away carrying the great petition.

Two meetings were held with the girls in the Kobe Girls' School, and a "Willard" Y. W. C. T. U. was formed, composed of twenty-seven members, so there are now four local temperance societies in the city of Kobe. Misses Searle and Schwartz of this school were members of the "Somerset" Y's in Wellesley and Mt. Holyoke Colleges, and this is the reason why their girls were ready to put on the white badge worn by young women all around the world.

One general temperance meeting was held, arranged for by the men's society, and W. C. T. U. number one, which was attended, despite the very inclement night, by several hundred people. Kobe is alive.

The foreign missionaries of Nagoya are stirred, particularly on the sabbath observance question. The time has come to decide, they think, whether Japanese Christians will "remember the Sabbath day to keep it holy." Shall we make any concessions? Can we draw any line? One who feels so deeply cannot decide for another, may be, but surely something ought to be done to teach more reverence for the Lord's day.

There *are* hopeful signs of the times, and much which goes to prove that the Lord is waiting to answer some of the prayers which have been ascending to Him. "O ye of little faith," is the echo that comes back oftentimes. Why do we falter?

The purity petition, a petition asking that men and women receive the same punishment for social crimes, which Mrs. Yajima, president of the National W. C. T. U. has presented to the Diet for seven consecutive years, only to be rejected, was received at this session by the Committee, and was passed by the House of Lords. Every church bell in Japan ought to have rung, and every Christian hasten to send this faithful mother-heart a letter of appreciation and sympathy.

Great interest centres around the Rescue Home work just now. Recently a young girl sent a plea to the Salvation Army asking them to save her. The 300 *yen* indebtedness on the house, prevents it being opened in a way to justify the committee in extending a general invitation, but here is the cry of one who fully realizes her lost condition and she must be saved. Many letters have gone to Mr. Chas. N. Crittenden, who has already established thirty-eight midnight rescue homes in the States, and it is believed he will respond and investigate the condition of unfortunate girls in Japan. Unite with us in prayer that he may.

An encouraging rumor has reached the writer to the effect that the use of tobacco is prohibited in Mr. Okuma's school in Tokyo. Mr. Okuma is Count Okuma's son. If a young man in this circle starts such a movement, it would seem the auspicious hour for introducing the school boys' society, the Anti-Cigarette League. No work was ever more needed than a crusade against tobacco in Japan.

Neal Dow Day was observed in at least two places in Tokyo, fuller accounts of which will be given later.

Before this goes to press the Annual Meeting of the National W. C. T. U. of Japan will be a part of history. The Y. M. C. A. Auditorium has

been secured, every other Christian and philanthropic organization will be represented on the program, the girls from the various girls' schools will sing, special tickets of admission will be issued and many new features introduced.

These are but a few of the notes which show the progress of temperance work in Japan. Will not some faint heart take courage?

### RELIGIOUS INTELLIGENCE.

From the CHICAGO OF JAPAN.

OSAKA, the second largest city in the Empire, may aptly be called the Chicago of Japan. It is the centre of all commerce and prosperity, and the number of banks, companies and all sorts of factories is fast increasing. Many railroads centre here from every quarter and the steamboats which daily go out to and come in from all ports of the land are almost innumerable.

The plan to make the river bed of the Yodo-Gawa (the river which runs through the city) wider and deeper and the plan to construct a deep sea-port in Osaka bay, are two great works lately discussed which will likely be approved in the two Houses of Parliament and will be soon carried out. When these works are completed, they will add much to the growth and prosperity of the city.

In the midst of all intellectual and material advantages, the spiritual condition of the public is indeed lamentable. Though every prospect pleases and only man is vile. Many are worshippers of Almighty Gold and nothing else. They are the Epicureans of the old; those who frequent Buddhist temples or Shinto Shrines are solely selfish and egoistic. Very near our Church, in only a minute's walk, there is a famous Shrine in Osaka, the Shrine of Sugawara-Michizane, called Tenmangu. Thousands of people far and near come from early dawn till late



at night to bow in the court. Suppose you stand by any one of the worshippers and listen to the prayer offered from the inmost heart, you will hear these desires asked, 'no sickness, long life, business prosper, money gained and family peaceful.' This shows how the people are generally earthly minded and even religions are of a low ideal. In a word, true morality and spiritual religion are altogether unpopular and are often ridiculed.

Such being the circumstances, the religion of truth and righteousness finds great difficulty to overcome. But the work of the Spirit is quietly going on among the churches and the Lord is giving to His Church many who shall be saved at the last day. There are, in the city, twelve churches (these have regular church buildings as houses of worship and a good number of members) and dozens of temporary-churches and preaching places, with over thirty pastors and evangelists who are in united effort to extend His Kingdom to every creature. Five girls-schools and three boys-schools on Christian principles are giving a wholesome influence to the public. The Lord's people are planning every means to promote His cause. Our motto must be "*Haste not and rest not.*"

*The first Self-Supporting Church in Japan.*—The Naniwa Kumiai Church which just celebrated its 20th anniversary on the 20th of February, was the first self-supporting Christian church in Japan. It was organized in 1877 and its first pastor was the late Rev. Paul Sawayama, who was the first ordained pastor in this country. It can be said without any hesitation that through him Japanese Christian churches got the spirit of independence and self-support. He was a man of great self-sacrifice and devotion. Refusing a high government position and a large salary he chose rather to become the pastor of a band of eleven Christians with the salary of only seven *yen*. And from

the very first he took the principle of self-support for Japanese churches, which means that the Japanese church should pay their own expenses, meeting all the expenditures required for home mission work, for Christian education, without foreign pecuniary aid. One of the reasons which induced him to take this position was the condition of the times twenty years ago. There were then a few churches and schools which had been started by means of foreign funds and were managed by the missionaries. Many prejudiced haters of Christianity thought that the foreigners propagated their religion by the use of money. Often many Christians were asked if they received money by becoming believers and sometimes these haters called the Christians beggars. And it must be confessed that the Christians were too much dependent upon the financial aid of foreigners. Under such circumstances, there was great need of emphasis on the principle of self-support. Mr. Sawayama once discussed this subject and expressed his own conviction from three points; (1) Self-Support is in accordance with the teaching of Scripture; (2) it is beneficial to the church; (3) if the church will in faith endeavor it is not unattainable. With the pastor's persistence in advocating that principle Naniwa Church became the first independent church in the whole Empire.

*The Origin of the Name of Baikwa Girls' School.* As to the church, so to the school, Mr. Sawayama applied the principle of self-support. The lady missionaries were the first to start girls' schools for higher education. But at that time there existed some deficiencies, caused by too much reliance of the Christians upon foreign charity and also by the fact that the schools under the management of foreigners could not meet Japanese needs. So Mr. Sawayama's school was the first self-supporting girls' school in Japan. This is the Baikwa (plum-blossom)

girls'-school the oldest and largest in the city of Osaka. The origin of the name gives us the idea how the Christians were earnest and devoted at the time. In 1878, there were only two small churches in this large city of Osaka; they were respectively called Umemotochō Church (meaning plum-root street church) and Naniwa Church (meaning wave-blossom church), with about sixty members. They consulted to start a girls' school on an independent basis and raised some thirty *yen*, with which they rented a house and opened the school. In naming the school, they took the first word "plum" from the name of the one church and the second word "blossom" from the name of the other and thus this historical school came down to us with the familiar name of Baikwa or plum-blossom.

*Called at the Eleventh Hour*—The 7th of March was a happy occasion for the members of Tenma church this city. At the communion services, among many others, an old couple, seventy-three and seventy-one years old respectively, were baptized and received into His Church. The old gentleman was celebrated in the sword as well as in spear arts in feudal times, and also well accomplished in Chinese literature. When Commodore Perry first came to Uraga, he was one of those who interviewed him. In the Meiji revolution, he was on the side of the Shogun and fought at Shirakawa where he was wounded and was compelled to retire. After the civil war was ended, he opened a private school and taught large numbers of pupils in Chinese literature for nearly eighteen years. He is straight and healthy, not showing any weakness of old age. He was proud and self-righteous as usual with all Chinese scholars and no one ever dreamed that he could possibly become Christ's disciple, but "with men this is impossible; but with God all things are possible." The old lady is a woman of unusual spirit.

When the normal school was first opened in her province and the advertisement to receive a limited number of students appeared, she was among the only two female applicants for the first class. It was when she was fifty-one years old. She taught a common school for a few years after she graduated and when her eyes failed she resigned the position much against her wish. She seemed to have learned Christ's spirit, "I must work the works of him that sent me, while it is day; the night cometh, when no man can work." Since she came to Osaka to live with her son, she began to attend church very regularly, and it is her greatest pleasure to listen to God's words. Now she accepted the invitation to the Lord's feast and daily enjoys to do a little work in His vineyard. It is a great pleasure to the church to see this good old couple seated among the congregation at all church services. They are waiting to celebrate their golden wedding. It is too often true that old people are superstitiously obstinate and prejudiced toward the new religion of Christianity and even interfere with young people becoming Christians. But God be praised for this old couple who with simple faith acknowledged the Fatherhood of God and Christ as their Savior. The work of the Spirit is irresistible. He is busy at work in every heart; if only all Christians join Him and co-operate with Him great works can be accomplished. "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." Putting our firm faith and hope on this Christ's promise, Christians, go on into the Master's services and work with ever increasing zeal.

A. MIYAKE.

## NOTES FROM THE MISSIONS.

To make this department as full and representative as possible, we ask our readers from all parts of Japan to send us items of interest pertaining to their work. Such information will be helpful to all.—ED.

## I.

## BAPTIST MISSION NOTES.

AT last, after many years of earnest work, often interrupted, the A. B. M. Union Hymn-Book Committee has completed its revision of our hymn-book and given us the *Kiristo-Kyo Sambika*, an excellent collection of hymns and tunes that will add greatly to the enjoyment of our services.

The Theological Seminary is having a prosperous though quiet year. The students are doing good work in the class room and are zealous in evangelistic work. The spiritual growth on the part of most of the men in the school is most gratifying. Four are looking forward to graduation and the entrance upon active service this month. President Dearing has published his "Outline of Theology," Rev. F. G. Harrington has delivered a course of seven lectures in Biblical Antiquities. Elective classes in New Testament Greek now number two. The library has been somewhat increased in size and usefulness by the gifts of friends but is still very deficient in needed helps. Especially are books of reference needed.

For several years the faculty and students of the Seminary have sent out a call to our churches for a day of prayer for the schools and colleges of Japan, both Mission and Government. February 28th was thus observed this year by our churches.

The Seminary and the Academy (Tokyo) both welcomed Mr. Mott to their homes, and in each, as a result of his coming, was formed a Y. M. C. A. which became a branch of Japan's Student Y. M. C. A. Union. They are thus joined with other Student

Y. M. C. A. in the effort for the salvation of Japan's students.

In the Academy and in several of the Girls' Schools pupils are pursuing some of the "Christian Culture Courses" of the Baptist Young People's Union of America. Already some have received certificates of examinations successfully passed.

The leaven of self-support continues to do its good work among Baptist Christians. The Independent Baptist Church of Tokyo recently dedicated its new chapel, built wholly without missionary aid, a commodious, comfortable and neatly furnished building in foreign style. This church both in its organization and in its securing of a house of worship, while cordially affiliating with Mission churches, and recognizing that their own success is built up in previous missionary effort is entirely independent and growing strong in its independence. Another effort along lines of self-support is that of the Sendai Church. After being without a pastor for several years they feel that the time has come for them to have one and have secured one of the Mission's best men. They will meet all expenses without outside aid and are hoping for a period of great spiritual growth and influence. Such effort on the part of our native brethren along the lines of self-support are most gratifying. With such a spirit leading them they cannot fail of realizing in their own lives and of manifesting to their fellow country men the real nature of Christianity.

We are pained to record the return to America of Miss Walton of Osaka because of ill health. We trust she may soon be able to return. We are glad to welcome Miss Cummings, formerly of Nemuro, who returns from a furlough in the home land to locate in Chofu.

The work of the Southern Baptist Convention brethren is opening auspicious in their new station, Nagasaki. Mr. Walne tells the story in *Gleanings*.



The chief religious festival of the year is conducted under the auspices of a temple which was erected to commemorate the expulsion of Roman Christianity from the Empire in the 16th century.

When our mission decided to open a new station here, many of the Japanese brethren said, "It is the hardest place in the country. Would it not be better to try somewhere else?" However there was one young evangelist who was willing to come with the missionary. We began work last May. Only one preaching place has been secured in the city. It has not been possible so far to find others. The services at this one have been well attended. I shall never forget the first service which we held there. Our fears had probably led us to exaggerate the difficulties of the situation. We did not know what would happen, but we were confident that the meeting would not go off quietly, and we were not disappointed. When we opened the house and began to sing, a large crowd immediately gathered.

A great deal has been said about the poverty of the Japanese vocabulary in the way of terms of abuse and profanity. But though his resources along this line may seem to be somewhat limited, an angry Japanese seldom finds any difficulty in expressing his feeling. At least such was our experience on the occasion referred to. About every term of abuse which the language affords was hurled at us so vociferously and continuously that even those who sat around the preacher could not hear what he was saying. After going on in this way for nearly an hour, we closed the services, shut the doors, and sat down to talk and pray over the situation. We were woefully discouraged. Neither of us had ever had so rough an experience. There had been such loud threats of personal violence that we did not know what would result from another effort to open the preaching place. But we prayed over

the matter and a few evenings later tried again. During the singing of the first hymn, an old man came in and, after making a profound bow, took his seat upon the floor. He was followed by others until the room was nearly full. A large crowd also gathered in front of the house. We had a long service, both the evangelist and the missionary speaking, but there was no disturbance or interruption of any kind. We were at a loss how to account for this unexpected state of affairs. But when the services were over, the old man above referred to introduced himself as the *kuchō* or head-man of the district. He apologized for the treatment we had received at the previous meeting and told us that the disturbance had been created largely by a man who was in bad repute in the neighborhood. He said that the neighbors had taken measures to prevent the repetition of any thing of that kind. He did not think that it would hurt the people to listen to such teaching as he had heard that evening. We learned afterward that a man had been stationed outside to keep the crowd in order. Thus the way has been opened up to us here. We no longer have great crowds, but there are a number, the old headman among them, who attend the services regularly. At least one, we hope, is a Christian.

We have also opened out-stations at Sasebo, Haiki and Omura.

S. W. H.

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#### REVIEW OF VERNACULAR JOURNALS ISSUED IN MARCH.

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By C. NAKAMURA.

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I.—RELIGIOUS AND MORAL.

THE *Nation's Friend* remarked recently that the rise of sociological questions was one of the consequences of the late war; mentioned the rapid increase of wealth on the part of the



rich, the increase in taxation, and the advance of prices in general, as among the more grave questions; and cautioned the people against such evil results as Germany reaped from her victory over France. Indeed, such questions as the reform of the gaol system, the establishment of reformatories, etc., are some of the important problems of the people, and, especially, of both Buddhists and Christians. Some of their papers give most room for questions of this kind.

Here I wish to remark that the progressive nature of Christianity has shown itself in two ways, the moral and the social. Of the latter the *Sun* says, "A new tendency of Christianity in Japan is that it has come in contact with social and moral questions," and gives some advice for the newly formed evangelistic bands. And by this new tendency, the writer means the reformatory works of Messrs. Miyoshi and Hara, and the orphanage of Mr. Osuka, etc. Of the former, I should say that Mr. Uchinura represents the progressive principle of Christianity. In the English column of the *Yorozu Chōhō*, he discussed the defect of Japanese morality, saying that it consists in the fact that there is no rule for superior toward inferiors, while the latter have many minute rules prescribed toward the former; that loyalty and obedience, which are so highly esteemed as to exclude all other virtues, are nothing but rules laid down for inferiors; and concluded, with ridicule, that the Cabinet, which is only responsible to the Emperor, and the Imperial Diet, which is nothing but a body of advisers, are in perfect accord with the morality of the nation. Many others beside him have come to cry for more comprehensive morality. The *Rikugo Zasshi* agrees in the above respect with the essayist mentioned, loyalty and obedience, to the detriment of all other virtues, is based on the family-principle, which now ought to be replaced by true individualism. If the

people make any progress, however slow, in their social and moral side, then they have no alternative but to adopt true individualism, based on the brotherhood of man and the fatherhood of God.

Discussions on Buddhism in March may be divided into two kinds,—those on its history and those on its present condition. Of the latter, the reform-question of the Hongwanji sect is most conspicuous. What a shame it was to the sect when so many vices of its Pontiff were brought to light by the *Yorozu Chōhō*! No wonder that the *Hansei Zasshi*, a Buddhist magazine, advised the reformers of the sect that it were better to engage in the reform movement now next to impossible. And woe to the poor believers of the sect who are so liberal as to keep silent about the vices of their Pontiff. Do they think religion and morality have no relation at all!

The *Nihon Shūkyō* contains the opinion of Prof. Inouye on Buddhism and Christianity; He holds the view that the corruption of the former went to its core, while the latter fails to fit itself to the educated class of the people. Thus he seems to be waiting for a new religion. I think this professor represents the temper of our educated class toward religion. I believe it to be their principle that they identify religion with practical philosophy. Practical philosophy may be an explanation of religion, but it can never be religion itself, if science can not be facts.

The *Fukuin Shimpō* begins Rev. Honda's story of his conversion, which is interesting. The story tells us that he was struck with the freshness of the idea expressed in the first verse of the Bible, which says, "In the beginning God made heaven and earth." The *Kirisutokyō Shimbun* installed a translation of Lyman Abbot's Theology of an Evolutionalist, which appeared in the *Outlook*, sometime ago.

## II.—SOCIAL AND EDUCATIONAL.

The copper mine, Ashio by name, in the province of Shimotsuke, owned by a Mr. Ichibei Furukawa, has been supplying the people with copper. But a poisonous stream from the mine has been causing great damage to the surrounding fields. The farmers became impatient with it and urged the Department of Agriculture and Commerce to make the owner stop the mining. This has been one of the topics of current discussion. And we are not yet informed at what decision the Department has arrived. The *Sekai no Nippon* learns that the matter is now under the special investigation of the committee. Besides this, the question of the specially discharged prisoners is commanding the attention of our sociological students. These questions, together with the reform movement in the Hongwanji sect, seems to have led the recent discussions and investigations of sociological problems. The *Rikugō Zasshi* is spending much of its energy upon this line of investigation. The *Sociological Magazine*, devoted to the study of our social conditions, will be published from April. On the practical side, Rev. Hara's work for the discharged prisoners and Mr. Katayama's Kingsley Hall are conspicuous. It is on these practical sociological works that I said, in the religious topic above, that Christianity has shown its progressive nature on the social side. Of course, I do not mean that Buddhists are silent on this side, for I know that their able magazines, the *Hansei Zasshi* and the *Bukkyō*, pay a great deal of attention to this problem. But can any religion fail to see the image of God equally in the rich and the poor, and thus overlook the intrinsic worth of individuals, be really earnest in such movements? I think this is the first and great question for Buddhists to solve.

Thus our social conditions are becoming more and more complex. The

education of such a society is of course to become complex. The Government is giving much encouragement and assistance to the industrial and military and naval side of education, while female education is mostly committed into the hands of the people. Female and industrial education are of pressing necessity for progressive society, and are commanding great attention on the part of the public. But it is to be regretted that scientific knowledge on education is almost lacking in the mind of our educationalists. In this respect, the *Kyōikudan*, which devotes itself to the scientific investigation of education, is like an oasis in a desert. Thanks to the magazine that we have been enabled to gain access to the educational views of leading American educationalists.

Rev. Matsumura, the lecturer of the Y. M. C. A., discussed our national education in the *Kirisutokyō Seinen, Christian Young Men*, and concluded that our University, which is the source of leaders for the nation, ought to be permitted to engage in political discussion so that the discipline of the national spirit might be much more emphasized, and that sincere and able lecturers might be employed to visit the primary, the middle and the normal schools in the country, committing spiritual education into the hands of these lecturers.

The *Gekkan Sekai no Nippon*, or the *Monthly Cosmopolitan Japan*, asked its readers to answer these questions, What was the book that was influential in selecting your vocation? By what book have you been influenced the most through your life? and In what book are you most interested? Some eighty distinguished people sent their answers, which show us that the *Analects* and *Smile's Self-Help* have been most influential in forming their characters, while the Bible was mentioned by two or three of them. Thus we can say that our educated people, who stand in the

higher scale of society, are either Confucian or disciples of Western great men.

### NOTES.

A GENERAL meeting was held on the 21st of March to consider the establishment of a Woman's University. Nineteen ladies of rank and several ladies of special wealth have consented to become promoters of Mr. Naruse's great scheme for female education. Marquis Ito, Count Itagaki and others, are interested in this work.—*The Sun*.

\* \* \* \*

Buildings are now being erected for the Kyoto University. The department of engineering will be opened in May. The departments of law and medicine are to follow as soon as possible. Mr. Kinoshita, Chief of the Bureau of Education, is said to be a candidate for the presidency of this new University.—*The Fukuin Shimpō*.

\* \* \* \*

Of the different sects of Shintoism, that of the *Shingū* is the best, viewed from the moral side. This sect is about to ignore all religion, and to devote itself to the honoring of ancestors and promoting the national spirit. The motive of this is said to lie in the fact that the sect does not wish to be treated like the other sects, which are so depraved, and like Christianity, which is foreign, after Treaty Revision is put into force.—F. S.

\* \* \* \*

The orphans of the Oji Orphanage are so kindly and carefully protected that they think Mr. Osuka, the principal, is their real father. A certain visitor asked one of the girls whether she did not feel sad in thinking of her deceased father; and the answer she made was, "No, I have my very father in this building." The name of the Oji Orphanage was recently changed into the Takino-gawa Educational Garden, thus dropping the word

orphan, which might remind the girls of their being orphans.—*The Jogaku Zasshi*.

\* \* \* \*

There is an old family by the name of Ono in the district of Mishima, in the province of Echigo. Recently a friend of theirs visited them and induced them to turn a hanging picture in their private shrine and see its reverse. What was their surprise when they found painted there a picture of Christ! A similar story is told of another family, in whose Buddhist shrine, which had not been opened through several generations, an image of Christ was discovered.—*The Sekai no Nippon*.

\* \* \* \*

The tenth anniversary of the death of the late Rev. Sawayama was held at the Naniwa Church in Osaka on the tenth of March. He was the first pastor of the Naniwa Church, which was the first in self-support. After he returned from America he insisted on the necessity of self-support, both in church and in school. The present Baikwa Girls' School was established by him. He is said to have contributed one fifth of his salary to his church, to show an example of self-denial and independence. He died on the 27th of March, 1887.

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## OBSERVATIONS ON THE SPIRIT OF THE TIMES.

By KANZO UCHIMURA.

(Concluded.)

8. LITTLE JAPAN.

ALL people speak of the greatness of Japan with one breath, but I would show her littleness.

The smallness of Japan is shown in her dimensions. Our so-called great Japan consists of many islands whose area amounts to fifteen hundred thousand square miles. Now the proportion of this area to the earth is one to three hundred and fifty. Another comparison shows that the ratio is equal to that of a bobbin to a tatami.\* Or suppose that the dimensions of Japan equal the size of the *Nation's Friend*, then the earth is to have the area of eighteen

mats, and five of them equal the whole area of the continent. England, which possesses one sixth of the earth, is sixth times larger than Japan. Russia, which possesses one seventh of it, is fifty times larger than our country. The United States possess three million and six hundred thousand square miles, and are twenty-four times larger than Japan. The Great Japan of which we are so proud is but Idaho, a state of the Union, whose Texas has enough room to receive two Japanese Empires.

The geographical position of Japan also points to her littleness. The centre of the continent lies between London and Paris. Suppose we draw a circle upon the earth, taking its centre in London with the radii of 90 degrees, then we can separate the continent from the waters, thus making two hemispheres of the continent and of the waters. And the location of Japan will be found at the extreme point of the continental hemisphere. There is on the earth no other country that is situated at such an inconvenient part of the globe except Australia and the Southern part of South America.

Japan has only a small area fitted for plantations. The merest area of 15 per cent of the country can be used for this purpose. Now compare this with France which has 61 per cent of land for farming and with England which has 64 per cent for the same. What a difference! The valley of the Mississippi is a fertile field seven times larger than

\* Floor mat made of straw, about 6 ft. long and 3 ft. wide.



the whole country of Japan. Besides, Russia and China have also productive soil several times broader than our country. There is one of the most fertile wheat fields in Canada, which is ten times larger than Japan; and the banks of the Ganges form also a fertile bed which is three times larger. Productive Japan occupies the merest area of one two millionth of the whole continent of the earth, which is equal to that of Portugal, but whose productive capacity is far inferior to Italy.

The comparative sterility of the soil of Japan is another sign of her smallness. The height of her rice-stalk is only one third of those of India, while her wheat-stalks can hardly be compared with those of America. There are immense corn fields in that country in which people get back their cattle with great difficulty, when they escape into the fields. Our cotton or potatoes are also inferior to those of India or of America. There is no farm in Japan. There are only gardens.

The people boast of Fuji-Yama, whose sublime scene, they say, is beyond description. No doubt, it is one of the most famous mountains on the face of the earth; but if they think that there is no mountain higher than Fuji, they can not escape the name of "well-frog-like." Does not Hawaii, which is smaller than our Shikoku, possess two great mountains which are higher than Fuji by 1,000 feet? Orizaba of Mexico is said to be one of the most sublime of volcanic peaks, whose height is fifteen thousand feet. Did the peak of Cotopaxi ever enter into the imagination of the people? One can hardly form the idea of what a great mountain is, unless he takes the view of Gaurisanker from Darjeeling. Man can not be greater than his idol. The aspirations of the Japanese may too easily be measured,

if they are not confronted with mountains, which are much higher than Fuji.

There is no great river in Japan. Her three great rivers are but branches of the Yangtse-kiang. What with such a river as the Banto Taro? It can only let a small boat float on its surface, or we can cross it on horseback. The River of Sungari, small as it is, is sufficient to furnish water passages through almost all the parts of Manchuria. The Rhine exists as a guard, though it is not great. In fact, the Japanese do not yet know what a river is. The immense body of the Amazon, which flows to the east, or that of the Mississippi, which flows into the sea, is beyond the imagination of those who boast of Kiso or admire Tenryū.

That the greatness or smallness of a country is determined by the breadth of her harbour is the established rule of geography. Shanghai shows the extensiveness of China, while New York indicates the greatness of America. Yokohama, whose scheme is small, shows that it is the entrance of a small country; and Kobe is the port of a mere district. Hakodate can not be more than a port of the Hokkai (the North), while Nagasaki is but the refuge of the Saikai (the Western Sea). Calcutta has a port, at a hundred miles from the mouth of her river, sufficient to receive large vessels. There is enough room in the Bay of San Francisco for all the fleets of the world to lie at anchor. London is the centre of the commerce of the world, though England is small. Antwerp is about to become the barrier of the world, though Belgium is small. How forlorn is the port of Yokohama, after passing those of San Francisco and of Shanghai, in which the masts of ships are standing close to one another like trees in a forest!

Small Japan and small Japanese! Their physical constitution is far inferior to that of the aborigines of Yezo. The Chinese are stupid in some respect, and yet they possess strong muscles of which we are almost envious. Let a Japanese stand beside the North mountaineers of England, and you will find that he is a pigmy. The Cossacks have muscles and bones like iron or stone!

We need not necessarily regret the shortness of our stature. Napoleon was not a big man, but his ambition was as large as the world. The smallness of a country is not necessarily an object of regret. Greece, which was equal in size to our Hokkaido, furnished the world with the greatest civilization. Lamentation consists of narrowness of thought, smallness of ambition, lowness of ideal and aim.

I think there has not been a cosmopolitan hero in Japan, except Hideyoshi, the Tycoon. Such persons as Alexander, who shed tears, seeing that he had no more worlds to subdue, or Timour, who was not yet satisfied with the half of each of Europe and Asia which he had conquered, have no rival in Japan. The greatest ambition of the nation is the leadership of the Oriental allies. None cherish such ambition as to cross the Himalaya, or, much less, to subjugate Asia and Europe. The so-called *tenka*, or the world, of the people is nothing more than a group of islands, situated at the far East. Could they possess the power of the group? They would have no other ambition, and think that they are great, being satisfied with such a petty country, and tightly bounded with trifles.

Such is the condition of our statesmen. But we also find that our artists and men of letters can not escape from the "island disposition." Grant that Japan has arts which are her own, and that their beauty and

grace are sufficient to gain the admiration of the world. Can we find even a bit of greatness in her arts? Indeed, Japanese artists carve nice cats or foxes on a nut, but they have no such rich thought and ability as to produce the statues of Moses or of Lorenzo with their marble. They paint beauties beside flowers, or the moon waning behind a hill. They can hardly paint that picture which presents the scene in which indignant Heaven sends forth lightening and thunder upon the mountains.

Japanese poetry can not be co-extensive even with their nature. They compose odes to Fuji-Yama as an artificial hill in a garden, but her sublimity and grandeur are never taken into their imagination. They hunt the "eight sceneries" in the solitary moon of Ishiyama, but not in the roaring waves of Awaji Sea. The small scenery of Suma and Akashi calls forth many songs, but the serene voice of the Muse in the whirlpool of Awa is never listened to. The Mounts of Asama, of Kirishima, and of Aso are only played upon by effeminate poets. Nature is thus but superficially interpreted, never really and truly.

Japan is thus small, viewed from poetry and arts. We can not expect but that she is also small ethically and religiously.

The people cry for "Japanese Ethics." What an error is this? Is there such a thing as English mathematics in the world? Nor have we yet heard of French science. Reason is reason because it is universal. To prefix the adjective, *Japanese*, to reason is but to show the narrowness and smallness of the people.

Even the fabulous doctrines of Mahomet were regarded by him as teaching to be received by all the nations of the world. And did he not believe that his mission consisted

of propagating them over the world? He did not teach any Arabic ethics, nor expected to Arabianize the world. He rose as the last and highest prophet of God. This should be taken as the reason why his dominion once extended over the half of the then civilized world, and he has at present 200,000,000 adherents, living along the Atlantic Ocean at the West and on the shore of the Gulf of Pe-che-lee at the East.

If the so-called Japanese ethics is not a mere reactionary principle against the Western ethics, its effect will only be negative. The spirit of vengeance, which is one of the forms of the narrow ethics, inspired the nation and made her trample the Chinese soldiers in Manchuria under her foot. But this ethics is not fitted to give kind assistance for the independence of her neighbour. It turns out public-spirited students, but is unable to train them in humility. It has power to reject foreign religion but possesses no force to check the corruption of Buddhism.

Those who are wealthy are not few in Japan, and yet I can not find any great philanthropist. I have never heard of a Stephen Girard, who contributed great funds for the education of orphans, nor of a John Hopkins, who established a university, nor of a Livingstone, nor of a Howard. How many works of charities are carried on in Tokyo which contains nearly 2,000,000 of souls? The only one of this kind is the Blind and Dumb School maintained by the Government. No foundling, no insane asylum, no obstetric hospital. Whenever I come to the capital and see the splendid governmental buildings and the residences of the higher officials, I feel deep regret in my heart, for I can not but be reminded of the lack of public works of charities.

London, which annually expends the great sum of *yen* 50,000,000 for charities, can not be said to be the capital of the "country of beasts." Philadelphia, which is famous for the completeness of her works of this kind, does not boast of an American ethics. There is none of the works which exact our esteem in Japan. What is the so-called humanity of the Japanese? Is it real humanity or only apparent? O, small ethics, and small religion!

Superstition or indifference! Politic pastors and priests, or enthusiastic believers! The theologians or religious teachers endeavour to lead men to faith, while they themselves do not possess it. They think that religion is the means of social reform or the organ of politics. Prosperity of religion is meant by them the blind applause of the secular world, or the political encouragement of statesmen. Thus they try to rob religion of its true function by pushing it, which is to be universal, into the narrow sphere of the state. Their evangelistic work in foreign countries does not bear fruit, because their work has not its motive in earnest love; or is it based on the desire of extending the vain glory for the country, thus to assist the policies of statesmen. If there is no Japanese ethics, there can likewise never be Japanese religion. Truth is greater than the state. He who does not believe in truth but takes advantage of it, is destined to become a foundling of truth. Japanese endeavour to utilize religion but fail to believe in it. No wonder that the people are very poor in true religious ideas.

To close my observations, I would like to ask, what thing do the people possess by which they may indulge their pride? Everything they possess is possessed by the world, while the earth holds many things which are not possessed by them. Japan did

not furnish the world with great religions, as Judea or India did; nor does she possess splendid literature, like the Greeks; nor did she compile the great civil code, as the Romans; nor turn out great adventurers, as Spain; nor fight for personal rights, as the Dutch did; nor possess high mountains, as Peru; nor great plains, as Russia. For what should we be proud, then? With the beauties of Higashiyama, or with the octahedral beauty of the East Sea?

From the *Nation's Friend*.

#### LOYALTY AND PATRIOTISM.

THE religion of the Japanese is neither Buddhism nor Shintoism. It is none other than patriotism itself. We own that patriotism as a religion is higher and nobler than idolatry of various forms, than materialism, than that worst of all religions—Atheism and No-Religion. Under its benign influences were accomplished some of the most heroic deeds under heaven. It was perhaps the religion of Cato and Cicero, of Caesar, Germanicus and other worthies. For all the abuse of it by 'scoundrels,' we will not deprecate its eminent worth as one of the holiest of man's affections.

But there is such a thing as *inordinate love* of one's own country as of any other person or thing. Patriotism becomes an evil when it excludes or supersedes all other loves and affections. And it is because the Japanese patriotism often claims this exclusive right to itself that it becomes a fanaticism and superstition instead of rational faith and principle. They sometimes forget the commonest law of honesty for the sake of their country. We may cite the case of the Doshisha as a notable illustration of this excessive patriotic bias. With legal rights all on the side of the Japanese, it requires moral sense of no special keenness

to see at once the fatal error they have fallen into by making too much of their duty to their country and too little of the same to their foreign friends and benefactors. Ours is yet a cruder form of patriotism, of the time when mankind in general regarded those outside of their kinship as outside the pale of the common law of justice. Only when our country is loved for the love of the universal truth, is patriotism brought to that stage of honor, when to love our country is to love the world, and we love ourselves that we may love the world more.

Are loyalty and patriotism only virtues of man? Can men gamble, buy and sell souls and consciences, and commit other abominations and yet be respectable politicians, and M.P.'s and other dignitaries, *because* they are "loyal" and "patriotic"? Loyal and patriotic! Scoundrels too can be loyal and patriotic, and we fear, many such are so already. Is not a pure and righteous man the most loyal and patriotic? Yet you judge a man by the servile honors he pays to names and images, and not by the heroic deeds he *does* for the poor and innocent. Hence the anomaly of your loyal man. He takes from the poor and gives to the rich,—just the opposite of the Thracian robber. Your patriotic man throws stones at helpless missionaries, adds indignities to defenceless foreigners, and even attempts a murderous blow upon the nation's royal guest; but how shy is he when he is called upon to uphold the nation's honor. Let there be no patriotism among us that covers up a multitude of sins. Patriotism is a virtue, but it cannot be *the* virtue. The nation that makes patriotism its headstone may tumble to pieces, never to rise again.—The *Yorozu Chōhō*.



CRAMMING IN JAPANESE SCHOOLS.

THE present public school system of Japan, and the general condition of education in Japan at this time, are both deserving of great praise. Education is no longer limited to a favored class, and obtained only by a few; but is wide spread among the people. General knowledge is more and more diffused throughout the Empire, and the number of schools, teachers and scholars is rapidly increasing. The following statistics will partially illustrate the progress of education in Japan :

Public school expenditures (1891)—yen,	9,966,200
" " " (1892)— " "	10,802,900
" " " (1893)— " "	11,273,400
" " " (1891)— " "	11,376,862

	Population	Children of School Age.	Children in Attendance.	Per Cent.
1891	40,718,677	7,220,540	3,622,252	50.17
1892	41,089,940	7,356,724	4,056,262	55.14
1893	41,388,313	7,263,202	4,265,590	58.73

The present public school system, moreover, is an excellent one, and is a vast improvement over the methods of education of the old régime. It was established by American influence largely, and was modeled, partly after the American system, and partly after the various systems of England and the Continent. It claims, I believe, to incorporate the " best features " of all. But it still contains two serious defects; a lack of positive and profitable teaching and practicing of morality, and an excess of the " cramming " idea. It is, to some extent at least, the result of these two defects, possibly working together, that has produced that class of young men called *soshi*. They are hare-brained fellows, with a smattering of every thing in the realms of knowledge; an assumption on their part that they " know it all," and can direct the nation better than the veteran statesmen in power; but with an utter lack of " character," of moral stamina. They are learned

roughs, educated ruffians, and fanatics of the worst type; and within the past few years they have in the name of patriotism, committed many crimes, and brought great disgrace upon their country.

But to show most vividly the amount of cramming to which Japanese students are subjected, let me give an outline of the course of study in a *Jinjo Chu Gakko* (Common Middle School.)

As the number of hours devoted to physical exercise (including military drill) is indefinite, and these anyhow furnish a relaxation from mental strain, we may properly leave them out of account. But there are still left 30 " hours " per week of mental exercises in school without saying anything about the number of hours necessary for preparation of these multifarious branches. As these schools are in session six days per week, there is an average of five " lessons " per day. But, as the session on Saturday is shorter than on other days, it follows that on two or three days of each week there will be six " hours " of mental application in school. A school " hour " is about 45 minutes in length.

It is unnecessary to comment much on this table, which speaks loudly for itself; but it may be well to direct attention to one or two points. If we leave out of account " drawing," which requires no preparation, and " ethics," which does not amount to much, there still remain 28 hours a week of work requiring more or less preparation. This may be distributed into five hours each for five days of the week, and three hours for Saturday. Therefore, if we count as one " branch " Japanese and Chinese which are so intimately related that they cannot be easily separated, but separate " geography " and " history," because they are not generally

taught together, it follows that the students are every day (except Saturday) "spreading themselves" out over five different subjects. This must unavoidably have the effect of developing superficiality and of destroying any plan or purpose of either teacher or student for thoroughness. Such a course of study would also naturally produce a class of shallow-minded but deeply conceited young men, in whom Japan to-day abounds. They have been "over" all those branches, and know all that is worth knowing; but they know well and "thoroughly" very few things. And they are ever ready to express a positive and "convincing" opinion on not only the few things that they know well, but also on the many things that they have skimmed over. Thus boys of 12 or 14 in a high school are not afraid to criticize Occidental philosophy and religion.

It is such a state of affairs that has led some foreigners to make rather sweeping criticisms of Japanese methods of study, or rather "lack of thoroughness in any method," to deny, for instance, that "there is a single thorough-going scholar among all the pastors and teachers in theological schools in any of the denominations;" and to lose confidence in Japanese scholarship in general. And the above reference to mission work compels me to add that, even Christian schools, with higher ideals of education, are forced by competition to adopt similar methods of crowding the curriculum and cramming knowledge into the minds of their students. Public opinion considers a school that does not give its students about 30 hours a week of class-work as neglectful and grudgingly, if at all, gives such a school support. And mission schools are not yet sufficiently popular *per se* in Japan to warrant them in butting their heads against this stone wall.

There is nothing to do but patiently to educate public opinion, and gradually to make reforms.

Now if the crowding and cramming were confined to the Elementary Schools and the Common Middle Schools, an excuse might be found in the idea, that in those schools the acquisition of knowledge should be the main object, and that it is necessary to lay up a store of knowledge as a foundation for the specializing to follow. But this same fault is observable in the Koto Gakko, a sort of college or clearing-house preparatory to the Imperial University. In this school each class has per week 30 "hours" divided up among six, seven or eight "branches," including gymnastics. It is a great pity that Japanese students have to receive, under a sort of pressure, without proper mastication and digestion, such a mass of intellectual fodder; and it is no wonder that mental dyspepsia follows and is so often fatal. The greater wonder is, that, with such a kind of "compulsory education," so many really able scholars have been trained to reflect honor upon the Land of the Rising Sun.

But it must, in all fairness, be stated, that this kind of an educational process is not so detrimental, perhaps, to the Japanese, as it would be to other students, because the former have for so long been accustomed to the Chinese system of learning by rote, and are, therefore, especially strong in the memorizing faculty. And, when the country was thrown open to western civilization, the Japanese were confronted with a tremendous amount of Occidental learning that must be obtained at whatever cost and in whatsoever manner. And all this new learning was, of course, just so much in addition to what they already had. It is, therefore, not strange, that the curricula of their schools became

overcrowded, and that, as the territory of Occidental learning expands, the pressure on Japanese students increases. Many foreigners, looking on from the outside, confidently believe, that, as Japan continues to proceed along the path of western civilization, her language will necessarily undergo such changes as will eventually make the study of the Chinese language and literature a secondary matter. Many educators are already objecting to the amount of time necessarily devoted in schools to the study of the Chinese idiographs.

Justice demands that one more thing should be said in extenuation of the fact that in Japanese schools the number of class-room hours is excessive. Japanese students under the old Chinese educational system did not know what true study was; and even at the present day boys have to be taught *how to study*. The teacher finds it very important to guide and help the students; and is compelled to do in the class-room a great deal that ought to be done by the scholar in his study-room. This lack is chargeable, as said above, to the Chinese system, which "covers a multitude of sins," or rather developed many faults. It remains, therefore, to say in conclusion, that, although there is yet room for improvement in the Japanese educational system, there is great occasion for commendation of the progress that has been made. The wonder is, not that some blemishes remain, but that so many faults have been eradicated.—ERNEST W. CLEMENT in the *Wisconsin Journal of Education*.

#### ACCOUNT OF MY CONVERSION IN HAWAII.

By the HON. T. ANDO.  
Translated by K. YABUCHI.

THE following is the story of my conversion in Hawaii. As there

are many that become Christians now a days, my experience may not be of special interest, but those who knew me well previously are greatly surprised at my conversion. Some think I became a Christian for policy's sake in order to retain my position, or that I adopted the new religion from motives of curiosity. Moreover, when one talks to the people about Christianity, most of them turn a deaf ear, without ever taking the trouble to find out what it really is, and their reasons for doing this are just like those that once controlled my thinking on the subject. So my story may be of some use to them, besides enabling my friends to understand my course. As to my accomplishments, I do not have any to speak of; I can only say that I have gotten some idea of Chinese and Western philosophy through books or intercourse with friends. I used to be tempted and enslaved by passion, and my conduct was not praiseworthy. Everything religious was a strange thing to me, and especially did I hate Christianity. Why did I hate it so bitterly? Well, one of the principal reasons was this; I spent several years abroad, and often heard European and American people contemptuously call us idolaters and commend themselves as Christian people. To them the idolater is only another name for savage, and Christian another name for civilized. I could not help getting angry at them when they called us that. There are many among them who are richer and more learned than we, and yet are blamable even in our eyes when looked at from a moral standpoint. They said they were Christians, and I could have no respect for a religion that produced such results; nay, I hated it. Therefore when I was asked what my religion was, I often defiantly answered that I was a Buddhist of a certain sect, and



THE HON. T. ANDO.



praised Buddhism very highly before them, while in truth I had not paid any attention to that faith either. Sometimes missionaries told me about Christianity and I always shrunk from them in disgust. I tried to avoid everyone who spoke about religion in my presence. I look back upon those days with shame, but any one may imagine what my feeling then was, when I say that I pitied the missionaries very much. I thought they were leading the poorest life in the world.

Then why did I become a Christian? Why was I converted and baptized? In 1886 I was made the Consul-General resident in Hawaii, and I stayed there three years and a half. There were about three thousand Japanese laborers on the islands when I went there. These were a rough and vicious set. They stained the glory of our country. I took much trouble in instructing them to be more careful and made many public notices. But their state became worse and worse. I was so troubled that I did not know what to do. Just then a Christian minister by the name of Kwanichi Miyama came from San Francisco and began to work earnestly among the laborers. As a result gamblers threw away their dice, drunkards began to break their glasses, ruffians became gentle, and as a consequence the business of the Consul's office experienced a great falling off. Even such an obstinate anti-Christian as I could not help being taken with surprise. I thought for the first time that Christianity must be good at least for ignorant people, if it is so influential as this.

This was the first step toward my conversion. But still I was only a friend of Christianity and had no thought of believing in it for myself, nor of studying the Bible. After a little while Mr. Miyama returned to San Francisco. This event filled me

with anxiety. I feared that if preaching were given up, the people would return to their former sinful condition, or become even worse. I therefore wanted to have it continued, and, after consulting with other officers, we called back Mr. Miyama and his wife and other missionaries from America, and started a church for the Japanese at Honolulu. But Mr. Miyama, though he was an eloquent preacher, could not continue to attract the people, and he began to censure too harshly the gambling and drinking of which they were so fond. The congregation became gradually smaller. I regretted this greatly, and in order to set an example to the people, I myself attended the Church every Sunday. But as this church going was only a matter of expediency, I soon got very tired of it and often thought of stopping. Yet I kept on, as I was afraid that my giving up would have a very bad effect upon the people. The experience, however, opened my eyes to one thing. When I used to see earnest Christian men, I often thought that their earnestness was only a matter of pretence or policy. But I now became aware of the fact that it is next to impossible for a man to seem earnest in religion for a long time without being really so. I had been attached to Confucianism and the theory of evolution. I cared nothing about religion and I had never read even a page of the New Testament. I was exceedingly narrow-minded. Religion I considered useful for the ignorant, but I had no idea of studying it for myself. I had despised the common people, calling them ignoramuses. Yet what was the difference between them and myself? Only that I knew a few more words that are read from the top downward or from left to right, than they knew. A careful search revealed the fact, that I

was worse than they. In western countries every one from the king down to the common people kneels before the cross and worships God. This may be only a custom, but there are great scholars among the people who do this. In those civilized countries literature, law and even morality are founded on the teachings of the Bible. Is not the Bible therefore a strange book? Every one who desires to know Western civilization must read this book. With such thoughts I began to read the Bible beginning with the first chapter of the Gospel according to St. Matthew. But the list of names in the genealogy of Christ proved a great annoyance to me. Next came the story of the angel appearing to Joseph in a dream, and of the three wise men. In Chinese history such stories appear in connection with the record of the birth of great kings. Such things I thought must surely cause educated men to turn away from the Bible. Yet with great patience I read on till I came to the record of the miracles of Jesus walking on the sea, or of His feeding five thousand people with five loaves of bread. Then I could not be patient any longer, I shut up the book and put it away. Did this book not contain such nonsense, I thought, it might be very good for moral instruction, and I would have read it through. Then for a long time I did not open the book, yet somehow I did not like to give up the study of it entirely. I felt it to be partly my official duty to read it. I told a missionary what my trouble was and asked him to tell me of some book that would give me interest in Bible study. He lent me a book entitled "Philosophy of the Plan of Salvation."

Perhaps some of my readers know the book. There are various arguments contained in it, and I could not enumerate them all now. But

its object is to explain why the salvation of Christ is necessary to men. In the first place it says that, as men are religious beings, they cannot live without worshipping something. But I objected that as for me I felt no need of worshipping any thing. But I kept on reading. The book goes on to say that worship comes from a sense of reverence. Every one who reveres another being feels inclined to worship that being and to try to become like it. Can idols made of clay or wood be proper objects of worship? The object of the worship of intellectual beings like men could be nothing else than the perfect true God, the creator of heaven and the earth. My heart could not yield to such arguments. But I was quite moved by the argument against atheists, which was logical and precise. I believed in the existence of some mysterious power which created and preserves the universe, even if I did not call it God. No scholar, however skilful in the argument, is clear about this power. So if this power could be proved to be God, every other difficult problem would easily be solved through this. It would be just like a great steam engine giving motion to every part of the machinery when the steam is applied. But before we can believe in God as the creator of the universe we must understand Him as an omnipotent and omnipresent being full of love and holiness. Not only must we understand this, but we must accept the Bible as the revelation of God and its contents as infallible truth. Without this, difficult problems will remain unsolved. But the miracles which are the most important factor in religion are the greatest hindrances. There were many arguments about miracles in that book too, and what I thought to be the best one was the following. We doubt miracles, but our doubt is caused by the lack of a clear con-

ception of the difference between God and man. All creatures in this world may be divided into men and lower animals. The lower animals live in a different sphere of activity from men and men live in a different sphere from God. When animals look at our actions they see many marvellous things. The same thing holds true even among men; for savages look upon steam and electric machines, inventions of civilized people, as the wonders. But things that are strange to the lower beings are often but ordinary matters with men. In like manner the works of God look strange and mysterious to men. They are miraculous and unintelligible. A monkey is a monkey; he cannot become a man. However learned a man may be, his knowledge comes through the senses; he cannot understand divine things. But with God there is no miracle, just as what is miraculous to the lower animals is not miraculous with men. This argument sounded very reasonable to me, and I became impressed with the limitations of human knowledge. Then the desire to study the Bible arose in my heart again and gradually the miracles became less abominable than before. By and by I saw that it is the miracles that make the Bible what it is.

The next problem that annoyed me was the question whether Christ was the Son of God or merely a man. No one, not even an atheist, could fail to consider him a great man like Confucius or Buddha. Nothing was difficult so far. But there arise many questions when He is believed in as divine. We are born sinners and are under the wrath of God. But the gracious God sent his only begotten Son to save us. This Son lived here in this world thirty-three years preaching the Gospel of salvation. Three days after his crucifixion he arose from the dead and was taken up to the right hand of

God. Thence he will come to judge the living and the dead. Therefore we should quickly believe in Him and repent of our sins, not only to be saved from the griefs and sorrows of this life, but also from eternal death. This is the fundamental doctrine of Christianity, but it was not easily comprehended by me. The first doubt that came to my mind took this form: If God be almighty, why did He not create men so that they could do only good and no evil. Moreover, every one is called a sinner, but, though I do not know about others, as for myself I have never committed murder nor theft, nor did I ever even commit any act that was against my conscience: I was convinced of my innocence. Consequently my heart could not feel the necessity of the salvation of Christ. Then came the problems of the immortality of the soul and the future judgment. Even in my youth, I had scoffed at the doctrine of a future life in Buddhism, and I had no desire to study anything of the kind. So I again thought I would give up the study of the Bible, yet I kept on with great perseverance. The questions of the immortality of the soul and the future life were the hardest obstacles and the worst stumbling-blocks. As I believed in the existence of God I thought it very important to know how He made man and how He formed the world for man. My heart was filled with wonder as I went on studying the divine work. It is not possible, I thought, that God who is so careful in his creation of this world for men would not reward righteousness or punish wickedness. How miserable would human life be if it were confined only to this world. Often righteous men have bitter experiences, while wicked men lead easy lives. Surely it is not the object of the merciful God to make the human life so unjust. Therefore

a future life is necessary and the final judgment must form a part of the divine government. This became for me the key to the solution of all the difficulties about Christianity, and I was at last baptized.

This is the brief account of my experiences. There may be weaknesses in the arguments that convinced me, but this is the way I found Jesus Christ, the Savior, and the source of infinite blessing. Christ said, "Blessed are the poor in spirit." Had I been innocent and poor in spirit like a babe, it would have been less difficult for me to understand the truth of the Gospel. But my heart was filled with a confused mass of things, good and evil, great disorder. So when the Bible or sermons came to find entrance to my heart, the gate-keeper rejected them, saying that there was no room. But as the guests were importunate. I asked them to wait a little while, cleared the room and invited them in. I was very happy that I could make room for them. I think there are many whose hearts are filled as mine was, and it is my earnest desire that they also make room for the truth.

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#### PROPOSED LITERARY WORK.

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Nagoya, April 10th, 1897.

Dear Mr. Editor:—

To initiate the plan suggested in my note to the March Evangelist, let me announce as now in press a work, translated, especially for young men and women, but suited for all, entitled, "Success and How to Reach It." I have in preparation a work on Comparative Church Polity which should soon go to press, and another on The History of Methodism in Japan, all in Japanese, which ought to see the light at some not distant day. Now let others give us

similar notes, and help on the good work in this line.

Yours truly,

DAVID S. SPENCER.

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#### AID TO ORGANIZED CHURCHES.

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AT the last meeting of the West Japan Presbyterian Mission held at Osaka, Nov., 1896, the question of financial aid to the organized churches of the Nihon Kirisuto Kyokwai with which the Mission co-operates was discussed and the following resolutions were adopted:

RESOLVED, That no organized church be aided to a sum greater than one-half the whole amount required for its running expenses; and in no case shall this sum exceed 15 yen per month.

The Mission not desiring to make this change with too great suddenness adopted another resolution as follows:

RESOLVED, That the rule adopted concerning the amount of aid to be granted to organized churches be understood to permit the continuance of present contracts with specific Pastors or Stated Supply, but shall go into effect whenever any of these churches shall see relations with their present supply; but the rule shall go into effect at the end of three years even though those relations have not been severed.

RESOLVED, That in any case where this rule seems to bear too heavily the Mission shall respectfully suggest to such churches that they seek aid from the Dendo Kyoku.

RESOLVED, That this action of the Mission be translated into Japanese and communicated to all the churches receiving aid from the Mission.

Still later the Mission adopted the following resolution:

RESOLVED, The Mission shall not be responsible for more than one



half the necessary expenses of delegate Chukwai; nor for more than one-half of the moving expenses of Pastors and Stated Supply.

### THE CHILD IN THE MIDST.

By MRS. GENEVIEVE FAVILLE TOPPING.

AND Jesus called a little child and set him in the midst of them and said, "Verily I say unto you, except ye turn and become as little children ye shall in no wise enter into the kingdom of heaven."

How shall we take these words of our Lord? Shall we conclude with most of the commentators, that this, with the remainder of the passage, is an exhortation to humility and simple faith, applying to adult Christians and using the child as an illustration? If we do, it is reasonable to take the ground that the more familiar we are with the nature of the illustrative object the deeper will be our impression of the truth thus conveyed. Whatever Jesus gives us as a model, should surely be an object of earnest study.—Without an intelligent loving study, then, of child nature we shall probably fail to understand and therefore fail to attain that beauty of character that our Lord coveted for us when He said: "Whoso receiveth one such little child in my name receiveth me, and he that receiveth me receiveth Him that sent me." To receive God through receiving Christ surely means that God through Christ is revealed to us and, to be consistent with our first position that the child in this passage is an illustrative means, we must understand, since precisely the same language is used, that through the child, Christ reveals himself to us.

It is the trick of the evil one to degrade, as far as possible, every type or symbol that is associated with a sacred truth. His reasons are obvious.

The wondrous meaning of the new birth is blighted by an irreverent attitude toward the sacred mysteries of physical creation. The blessed symbol of our death to sin and our resurrection to a life with Christ is jeered at and ridiculed, till, to many, an immersion is merely an absurd spectacle. In a lonely mountain cabin in Northern Vt. a little girl lived with her grand-mother, her father and older brothers. The men were very profane. Every outburst of evil passion was punctuated with an oath. One day a Christian woman called on them and found they had no Bible. The little girl could read and promised, if one was given them, to read it to the grand-mother. On opening it, she found its pages dotted over with the words God, Almighty, Jesus, Christ, the devil, hell, and she closed it with a bang saying: "I won't read it, it's full of swear words." To her because of the association of those words the Bible was a blasphemous book.

Doubtless the enemy plays no sharper game than when he robs the world so largely of its reverence for, and respectful appreciation of childhood. "Take heed that ye dispise not one of these little ones," said the Master, rebuking the spirit that he knew even then was in the hearts of his hearers. That they did not heed this rebuke we have evidence from what occurred not long afterwards, when their attempt to keep the children from His presence called forth the utterance,—*"Suffer the children, and forbid them not, to come unto me, for of such is the kingdom of heaven."* It is a little inconsistent, by the way, that this passage which was spoken directly, and applies specially, to adults should be the one above all others taught first and oftener to children. No great harm in their learning it, only there are so many other passages

that mean more to them. Then too, to emphasize upon a child the idea that he is a lost sinner and at the same time, to teach him that the Kingdom of Heaven is of such as he, may be rather perplexing. However he does not usually understand either statement enough to feel the contradiction.

It is said of Trebonious, the teacher of Martin Luther, that it was his custom to bare his head as he entered the schoolroom as an expression of his deep realization of the divine powers and possibilities in every child before him. "Heaven lies about us in our infancy. Shades of the prison house begin to close upon the growing boy." And year by year, this prison house of our own selfhood grows more thick walled and double-barred, until at length we have both forgotten and lost the power to appreciate or understand what it is to be a child. How then can we expect to be able to "humble ourselves as a little child." Only by keeping ourselves constantly associated with the daily experiences of childhood. We cannot afford for the sake of our own progress in the things of the kingdom to live without their society.

And the world is full of them. God does not call us all to physical parentage, but he does to spiritual. And I wonder that the yearning hunger for souls that marks the true child of God does not oftener *go out after* the unshepherded little ones that throng this earth.—As we know, there is great indefiniteness as well as wide differences in the belief of Christians regarding the "spiritual standing," if I may use the expression, of children. On the basis that there are but two classes of human beings, saints and sinners, where do the children belong?

God, in the beginning, created man in his own image; ever since man has been busy creating God in

his own image or after the fashion of his own imaginings. Christ came to reveal God as God is, but the followers of Christ have still been busy creating theological images that often contradict the words of Christ himself. The idea that every child is a totally depraved being owes its existence probably to the requirements of logic. It seemed to be necessary in the construction of the logical image. The practice of infant sprinkling is one of the well-known fruits of this doctrine.\* Perhaps it is also true of doctrines that "by their fruits ye shall know them." But even on this doctrine for a basis, is it not imperative that the little ones be snatched as soon as possible from the service of Satan? If they are altogether shapen in iniquity, dead in trespasses and sins, how can we *delay* our efforts to bring them to the fountain of cleansing and the spirit of quickening! Will they come to love what God loves and hate what God hates better for having served Satan during their most formative years?

But if we consider the children as belonging to Christ, until through ignorance and weakness they fall a prey to the snares of the enemy, what then shall we say in the day of judgment in excuse of our neglect to guard and guide them in the way of life? Or, if we regard every child that comes into the world as inheriting,—though through no fault of his own, the fatal leprosy of sin, why leave him to its ravages for a season, before we lead him to the Great Physician?

But surely there is no need to take time to plead that the children should be gathered into the fold, and trained for Christ. No one denies this, except in deeds of omission. Last spring one of our good brethren

\* We are sorry that this otherwise excellent article is marred by this misrepresentation of infant baptism.—Ed.

to whom I was describing something of the work that was just then going on at Shintomi Chō said, "Well, that's good work. It needs to be done if any body has the patience to do it." It sounded oddly enough to me, for I must confess that to be attempting to straighten a lot of gnarled and distorted trees required vastly more patience to my mind, than to care for a garden of tender shoots. We may never see the trees in their maturity, but we have the promise that, if they are trained up in the way they should go, they will not depart from it when they are old. Some one here once repeated to me a remark made by Dr. Clough. He was asked if a heathen is ever really made over. The substance of his reply was that sometimes a missionary might succeed in quite making over one heathen but never a second. The one always killed him. From all that I hear and see of our native membership, the majority of them are but grown up children in spiritual power and understanding. And we could not expect it to be otherwise. The Apostolic church had its backbone of the Jewish element, who had been nourished on the Law and Prophets. We can expect no Pauls or Timothys in Japan till from childhood they shall have known the Holy Scriptures.

But I could wish that we might all see more clearly something more even than our need of the child or his need of us. If it is true, that, in order to fulfil our Lord's ideal by becoming as a little child, we must reverently study child nature, it is even more deeply true that we cannot wisely and successfully fulfil our mission to the child, without an earnest study of the methods best adapted to his nature and needs. Pardon my speaking more personally for a moment. Through nearly twenty years of experience in teach-

ing children, from the time when, scarcely more than a child myself, I took the "infant class" of the little home church; through my college days when I had charge of the primary room, and afterwards when as a woman, attending the seminary classes with my husband, I superintended the primary department of the large city church where we attended :—through all these years I was growing more and more deeply impressed with the vital importance of the religious training of the child and the wretchedly crude, inadequate, and unsuitable methods usually practiced upon him. Finally, I could bear my consciousness of my own failure and inefficiency in this kind of work no longer, and, laying all other plans and duties aside, I gave myself to the study of the only systematic method of child training that has yet been given to the world. To me it was a kind of normal course in theology, not that they gave me theology in the Kindergarten training class. On the contrary the great evil of the movement is that so many of its adherents worship the method and forget its end. In this however they are false to the founder of the system. Froebel's own words are :— "My system is founded on religion and lead up to religion." He bases his *methods* on the ground that the perception of spiritual truth must first come to the child through material analogies and claims that "from every object in nature and life there is a way to God."

In the ancient volume entitled "Lux Mundi" we read ; "The whole world is a kind of visible gospel of that "Word" by which it was created." The study of the Froebel system is a study of the symbolism by which the fundamental truths of the universe may be presented to the dawning consciousness of an immortal soul. To be sure, till one

looks beneath the surface, the outward form of the work seems what indeed it is in large part "mere play,"—but "mere play" is the God given instinct of the child by which he takes whatever comes to him from without and makes it a part of his own being. This vital principle the adult mind is slow to appreciate. Often as I have taken visitors from one table to another in Kindergarten and realized that my endeavor to explain the underlying motive of what the children were doing seemed to them empty words; but my disappointed heart has cried out, "Verily to the Jews a stumbling block and to the Greeks foolishness." But, to them that *believe*, the slice of bread takes on a dignity of meaning when traced back through the baker, the miller, the farmer, to the wheat planted in the earth, and, like the grass, quickened by the sunshine and fed by the showers. The final question comes of itself: Hath the rain a father? or who hath begotten the drops of dew? Thus the child's daily food testifies ever to the living bread which satisfies all hunger, and his drink to that wondrous well which shall be as a fountain of water springing up within him unto everlasting life.

In Froebel's most important and least understood book called (for lack of a better translation) the "Mother Play," all the songs and plays representing nature and human relationships are ever suggesting, symbolizing, foreshadowing, the child's relationship to God. The Bird's Nest points first to mother-love as shown in nature, next to human motherhood, and finally to the fostering care and tenderness of Him who is of all mother and father-love the source and origin. In like manner the Wind-song and game advances from the child's consciousness of an unseen energy in

nature, to the thought of unseen Being who created this energy and thence to a foregleam of the truth that, in the unseen God, all things live and move and have their being. The songs about the light are symbolic of the truth that the soul lives only as it reflects the life of God. The labor plays, beginning with some familiar object that contributes to the child's comfort or well being, lead out to the human industries, and the natural forces concerned in production, and this sequence of activities points to the source of all activity. The Songs of the Knights, in which the hero of the child's dreams passes judgment upon him, arouse conscience and reveal the God who speaks in a still, small voice. Last of all, the church is set forth as the visible human institution where God is made known, where the Divine Being is held up as the object of adoration and worship, and as the final cause and explanation of the world.

A strong argument for the truth of this method of developing religious ideas lies in the fact, that it corresponds to the order of their historic unfolding; but the proof of it is in the fact that our own conceptions of God are shaped and guided by similar analogies used in the inspired Word, which tells us that God is light; His spirit, like the wind, bloweth where it listeth; as the eagle fluttereth over her young and beareth them, so the Lord beareth his servant; the mother may forget her nursing child, yet will not God forget his own; God is a shepherd, a husbandman, a judge, a king, the Son of God is our elder brother, our friend, the bridegroom of the Church; the ideal warrior or knight, who sits upon a white horse and whose name is Faithful and True. The Bible is our exhaustless storehouse of material for this symbolic work with the



children through all the symbolism of the Old Testament history by means of which Jehovah sought to prepare the minds of the Jews for the reception of the Revelation of Himself in the Messiah; through all the parables of the New by which Jesus sought to make clear to his followers their relationship to God and man; to that wondrous oratorio of symbolism, the book of Revelation, by which the Spirit seeks to prepare the mind of the bride for the return of her Lord.

For the past two weeks in our own Kindergarten the carpenter has been the subject of our work. The children are repeating in their occupations day by day the life of the child Jesus. As He did, so they are learning of the use of the hammer, the saw, the plane, the measure. From observation and experience they have discovered the importance of a firm foundation and now the parable of the houses built, the one on the rock, the other on the sand, is to them real and vivid. Out of this grows the thought of the spiritual building of character, measured throughout by the golden rule and for which there is no other foundation save that which is laid in Christ Jesus and they can sing with the understanding as well as with the heart,—“On Christ the solid rock I stand.

All other ground is sinking sand.” —The culminating thought of this work is the “house not made with hands, eternal in the heavens,” which Jesus promised when he said,—“I go to prepare a place for you.”

There is one great difficulty in the way of carrying out Froebel's ideal of religious development. It is our own lack of vital piety. It is easy enough, comparatively, to teach catechisms; but not so easy to awaken and cherish faith, hope, and love. Any one may force a child to memorize men's definitions of God,

but only one who himself has a filial spirit can lead the child to know Him as heavenly Father. One whose own soul is dead may be a religious drill sergeant, but only the living spirit can breathe forth an atmosphere that will stimulate spiritual life.

Herein lies one of the strongest pleas for the establishment of Kindergarten work in connection with our missionary activity. It would afford a most blessed training for our native helpers. It would give them the opportunity to gain the enlargement of soul that comes from a reverence for the sacredness of, and a sympathy with, the helplessness of childhood. The blessing would be theirs that comes from feeling the force of Martin Luther's words,—“God, that he might draw man to him, became man; we, if we would draw children to us, must become children.” It is often said, “The church has done great things for missions, but missions have done greater things for the church.” It is often affirmed by the best educators,—“He is a poor teacher in deed who does not learn vastly more from the child than he can ever hope to teach him.” Verily the children need us, but even more deeply do we need them.

There are then three vital reasons for making the children the centre of our missionary activities. First.—We will gain the children for Christ and lay in them sure foundations of Christian character. Secondly.—We will have in the children the surest means of reaching and opening the hearts in the homes from which they come. Of this there is time to speak, but it is the commonest fact of experience. Thirdly.—It affords the field of labor for our adult Christians best calculated to develop in them spiritual insight and true heart growth.

There may be another advantage quite as vital, for the present at least.

It is said that many parents live *for* their children; fewer, live *with* their children; fewer still permit their children to live with them. Yet nothing is more certain than that doing for children, when dissociated from living with them, breeds selfishness and fails to awaken love. Human hearts can be knit together only by common experiences and sympathies. In a sense we are the spiritual parents of these people for whom we labor. It may be that the seeming selfishness and ingratitude on the part of native converts of which we

sometimes hear complaints, may arise from the fact that we do not have with them sufficient common experiences and sympathies. By making the child the common object of our mutual love and care, we could seem to be doing less *for* them and more *with* them. This mutual association with them for the blessing of the child may prove the very bond of sympathy that we need, in order that we and they, *with* the child in our midst, may grow together toward the measure of the stature of the fullness of Christ.

## Human's Department.

### THE FUTURE OF JAPANESE WOMEN.

*From "The Far East."*

THE great problem which lies before our nation in the near future is a far different one from the questions which have occupied the minds of the thinking men of Japan since the beginning of the Meiji period. Now that Western science and learning have been fairly assimilated, the army and navy developed, and commerce and trade are in a promising condition, the new order of things seems to have taken permanent shape and to have become organized. There yet remains unsolved one question, on which depends the entire safety—nay the very life of our nation. This vital problem is that of social and moral reform. This, more than any of the changes which have already taken place in the Meiji period, touches the home and the women of Japan, and will in great part depend on the women themselves. Is it not time to inquire how far the present Japanese women

in this changing age will be able to assist in setting for the future of our nation, the new standards of honor and of morals; how they are being trained to meet the new life which will come to them inevitably through the changed lives of the men of new Japan; and what will be the future which lies before them?

Old Japan with its seclusion, its highly developed code of honor, and its fine ideals of duty, with its *samurai* loyalty and courage as its life blood—old Japan with much that was ennobling and inspiring has all passed away. New and progressive Japan takes its place, throwing away alas! as its outworn garments, not only the old prejudices and narrowness, but much of the good and true of the past teachings. The men of new Japan are rejecting the old ethical precepts which restrained them in the past and refuse to make them the standard by which to judge them-

selves and others, while new standards suitable to the present day, have yet to be firmly established. It is impossible, too, to expect that the women will be restrained by the old teachings which guided them in their former narrow lives, rather than by the realities around them. If theoretically they are only fitted for a life of blind obedience, they are practically given many privileges and responsibilities which they are not suitably trained to meet, and it can be no wonder that they give ground for such complaint as a recent writer has made when he declares that Japanese women have sadly degenerated.

When we see the position which life in spite of the old Chinese teachings gives a Japanese woman, and realize how much actually lies in her hands, one can not fail to feel how great is the need of better education for her, and of a suitable training of her character at this period, when social and moral reforms are so much needed; but the work is the more difficult in that, unlike education for men, public opinion and old customs stand as a barrier in the way of any radical change, and all movements for a new order of things must be made by the men themselves.

Laying aside the question of woman's true position in the home and in society, and the attitude of the law towards her, let us take a glance over the provisions made for her education at the present day.

Not counting the many primary schools all over Japan, which admit girls as well as boys, but which have only in the very lowest classes equal numbers of each sex, there are all over the Empire, according to the latest reports of the Educational Department, twenty six ordinary normal schools for girls, and twenty higher female schools, (which include the higher mission schools) with an attendance of less than 2500 pupils. There are besides these, a few private

schools of a low grade, one higher normal school, and one school for the daughters of Peers. There are also so-called schools where special branches, such as music, sewing, etc., are taught, but these can hardly be counted among the regular institutions of learning.

All this may seem to show progress for women, when we consider the condition of affairs thirty years ago, but it is a meagre account, if we compare it with the strides which have been made by the other sex in education, and think of the majority of women, who only get a mere primary school training lasting a few years. The distance between Japanese men and women threatens to grow even wider than in the past, when the men were less advanced intellectually than to-day.

If we look at the record of Europe and America, especially of England and the United States for the same thirty years, we shall see what tremendous changes have taken place in the education of women, and in their position in society. College education for women in the United States thirty years ago was in its infancy, now nearly every institution of higher learning, the great colleges and universities, have thrown open their doors to women as to men, and every advantage has been given them for a liberal education.

There are thousands of women studying today in higher institutions, and each year the number increases. Thirty years ago, this was a mere dream of a few philanthropists. While Japan may have advanced, it has not begun to advance as America has done, and the danger is that each year of progress in this new era of enlightenment for the world, will only see our women, who are the boast of the East, more and more behind the women of the West.

Granting that school-work and book-learning and technical education



are not everything, that moral training and the building up of the character of our girls should be the highest aim of the educator, a fact true also for the men, what chance may I ask, have our women in their present narrow lives to gain that necessary experience, which gives stability and fortitude to the mind, and how can the truest and best character be built up for a woman any more than for a man, without a knowledge of the facts that are the heritage of the human race, and a training of the reasoning faculties that they may clearly distinguish the good from the bad, reason from prejudice, and duty from misplaced emotion? This does not mean that a woman is to be taught exactly as men are taught, that any training which fits her for her own special life work should be neglected, but it does mean broader foundations, and a liberal education far beyond what she is getting at present.

Can it be said that our women are capable of meeting the problems of the day; that they have the power to restrain the men as the American women do in keeping up the standards of morality and purity; that they can make the home, the restful heaven it should be away from the world's temptations? Can they give that influence for good, that broad sympathy and help that a man has a right to demand from his wife, a help so much higher than the mere supplying of his physical needs? Are our women so trained that they are capable of judging of the temptations and trials of a man's life, and knowing his mental and spiritual needs, of helping to support and comfort him? Without culture, education, and experience, women can only share the lowest side of a man's life and must indeed fall short of the ideal wife and mother. The loss in this is not only for the women themselves, but for their husbands

and for future generations.

It is amply shown in the pages of our history that our women have displayed in the past, when occasion demanded, not only strong will and character, but intellectual ability and power of mind, and that they have undoubtedly shown capability for the supremest acts of self sacrifice. May we not hope that among the women of the present day, there are many as nobly endowed, and should not every opportunity be given for the calling forth of the highest qualities of the mind and heart?

The old time training has already given them gentle ways and a loveliness spoken of by almost every foreign visitor to our shores; such sweetness that if combined with the strength of character and the knowledge of the Western woman, would make our women an example for the world. Need there be any fear that our women will lose this,—that because a woman can write a poem or read Chinese, that she should be less womanly,—or that if the standards of education for all women were raised and knowledge made more general, we should find any the less modesty among them?

The great need for Japanese women of the future is, therefore, such a liberal education as will truly fit her to be, not the mere instrument of man, but his sympathetic companion and helper.

As one step to this, there is at present, a great need for a high school for girls in Tokyo. It seems almost incredible that in the metropolis of this Empire, there is but one school that gives a course of study for Japanese girls that corresponds to even the Jin-jo-chu-gakko for boys. This one exception is the Girl's Higher Normal School, open only to a few, and under conditions that bind them to teach for a term of years. There is a demand for a school, either government or private, of a



standard fully as high as the Normal School, and open to women of all classes and without restriction. Surely the time is ripe, and there are many who would hail with joy the opportunity afforded by such a school.

In addition to a liberal education, every woman should have, if possible, such training in some one branch of learning or industry that she may if necessary, be capable, in however small a way, of her own support. This may be in anything suited to her tastes and capacities, in teaching, writing, nursing, cooking, or sewing. The great necessity for such special training has been seen time and again in women, whose circumstances seemed least to call for it, but who have been left through misfortune to fall upon their own resources. If in the majority of cases, it is not a necessity for women to earn their living, in others, such knowledge may be of vital importance, and at the least, the training is never useless or lost. The money and time required to gain some special branch is not more than is wasted yearly on many frivolities for young girls, and such an acquisition not only takes the place of, but is better often than the richest dowry.

It can not be doubted that the Japanese woman of the future will fully appreciate the opening out of her opportunities; that she will make earnest efforts to gain knowledge and experience; that having gained them, she will work zealously for the right and the good, and for the elevation of the morals of society, now so sadly degenerated. Let us hope she herself will learn through noble teaching to rise above the narrowness of petty envies, slanders, and gossip which are too apt to fill the mind void of better things, and

which, however skillfully hid, embitter intercourse, and prevent true friendship.

When women through a more liberal education have proved themselves capable of greater things, there will come the day when they can take a higher place in society, as they certainly will in the home, and in the esteem of their husbands. Will not the law, by that time, give the same justice to women as to men? Will not the fact of sex be of less consideration than the sin, when punishment is dealt out for certain crimes, and individual rights be respected for a woman as for a man? Such things, as well as the protection of women by fair divorce and marriage laws can not be things of the remote, but rather of the near future, and they must be the accompaniment of the new and higher life which is coming in for our country. The thinking men of Japan can not, I believe, pass them by, just, because there are few to advocate a reform, the justice of which must make itself felt, although the need of it is as yet but little known or thought of by our women. The day can not be far off when Japanese women will have the same privileges as in the most enlightened countries in the world, and the whole of society, not only half of it, will have a share in the progress which makes this Meiji era so wonderful for Japan.

UME TSUDA.

[Miss Tsuda was one of the five girls first sent over by the Japanese government to America for the purpose of study. On her return to Japan, she became teacher in the Peeresses' School in Tokyo. In 1889 she went to America for a second time for the investigation of educational matters, and spent three years of study at Bryn Mawr College, Penn., making a specialty of scientific work. Since her return, she has resumed her position in the Peeresses' School.]

# World's W. C. T. U.

Conducted by Miss CLARA PARRISH.

MOTTO: "For God and Home and Every Land."

PLEDGE: "I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors as a beverage, including wine, beer and cider, and that I will employ all proper means to discourage the use of, and traffic in, the same."

OBJECT: To unify the methods of woman's temperance work the world over.

BADGE: A knot of white ribbon.

HOOR OF PRAYER: Noon.

METHODS: Agitate, Educate, Organize.

DEPARTMENTS: Preventive, Educational, Evangelistic, Social and Legal.

THE POLYGLOT PETITION has been circulated throughout the world and signed by representatives of over fifty countries. It asks for the outlawing of the alcohol and opium trade and the system of legalized vice. The chief auxiliaries of the W. C. T. U. are the United States, Canada, Great Britain, Australia, South Africa, India, Japan and the Sandwich Islands.

*First National Convention of Japanese Women. Anniversary of the Organization of the W. C. T. U. at Y. M. C. A. Auditorium April 2nd, and 3rd. Hon. Neal Dow's Birthday celebrated in at least Four Places in Japan. Prospects good for the Amalgamation of the Men's Temperance Societies.*

MISS WILLARD says the Woman's Christian Temperance Union is but "Organized Mother Love." Not an organized protest against the marriage relation; not an organized protest against the limitations of wife and mother-hood, but an organized protest against the liquor traffic; an organized protest against the system of concubinage; an organized protest against all law and social customs that do not hold man at least equally guilty with woman for the licentiousness that is sapping the very soul life of the human race. Instead of being organized to make women dissatisfied with the home, it is calculated to make them far better mothers. The effort to do this is its *prime* effort. "Home Protection" is our watchword.

To those who can appreciate this beautiful sentiment of Miss Willard's, and who understand enough of the real workings of the Society to know that she speaks truly, (and

who has a better right to tell what she thinks of woman's work?) the news of the success of the first National Convention of Japanese women will be received with great rejoicing.

Mr. Lyman J. Gage, the successful business man who has just been chosen a member of President McKinley's Cabinet says:—"No sooner do we come into association with our fellows for general, instead of for private ends, than we find our whole mental atmosphere enlarged. The horizon is extended. The moral motives are quickened. The higher sympathies are excited. The heart is refreshed with hope. Zeal and enthusiasm are renewed and made fruitful in results." If the reflex benefit to man, in philanthropic work, is so great, why not allow woman to thus enlarge and mellow and sweeten her experiences? She, too, will carry them back to the home. "The soul of humanity has no sex." All need the same

contact with the world and with each other. If there could be any difference, we should say women needed the greater opportunities for "enlarging the mental atmosphere, for quickening the moral motives," etc., for she is the child's first teacher, and very frequently is the one entirely responsible for all his supplies save the financial.

The Convention opened on the evening of the 2nd., with a piano solo by Mrs. Clement. The applause which followed set the key-note and the interest was unabated throughout. Mrs. Yajima presided with grace and dignity. The devotional exercises were conducted by Miss Matsumoto, followed by a beautiful and well rendered solo, "The Holy City," by Rev. Mr. Davison.

Three excellent addresses were made, by Mr. Yamaji, Editor of the M. E. Church Paper; Mr. Matsumura, the popular M.C.A. Lecturer, and Dr. Julius Soper of Aoyama College, who is a great favorite with the Japanese, as the receptions given him on such occasions prove. The Japanese gentlemen discussed woman's place in reform to the great satisfaction of the writer, the central thought being that we *must* have the help of our mothers, wives and daughters, if we are to overcome the evils of the past. One had been much impressed in reading biography to find that great men had great mothers. All such expressions were loudly applauded. Dr. Soper made as strong statements in favor of purity of life as one would hear anywhere, and the stronger the sentiment expressed the louder the applause. It was very encouraging. One of the attractions of Friday evening's program was a contralto solo by Miss Tsune Yamada, of Maebashi, Joshu, which was so well received that she had to repeat it on Saturday night.

The Session opened on Saturday

morning with a Prayer meeting led by Mrs. Yajima. This was also the time set apart for the transaction of the business of the Convention. Delegates were present from four unions, a larger number of active local societies, than ever before were reported, and a considerable increase in membership. Verbal, or written reports were given from all places, including an outline of the organization, aims and efforts of the Foreign Auxiliary, by Miss Anna K. Davis, National Treasurer. The paid membership of the former is now about four hundred, of the latter one hundred.

Mrs. Yajima was re-elected president, and Mrs. Yamaji was retained as manager of the *Woman's Herald*.

Saturday afternoon the President called Mrs. Sasaki, of Hakodate, to the chair. Dr. Hōnda, President of Aoyama college, led in prayer. Mrs. Ushioda gave the address of welcome from the Tokyo Union, which was responded to by Mrs. Sumikura, President of the Yokohama Branch, for all visitors. The girls from the Tōyō, Aoyama and Bancho girls' schools, sang during the afternoon carrying three parts and delighting every one. Two young ladies from Bancho also played a piano duet. Mr. Niwa brought greetings from the Y.M.C.A., Mrs. Yukino from the King's Daughters, and Mr. Kōndō, of Yokohama, from the Christian Endeavor and other young people's societies. Each expressed interest in the temperance movement and wished us god-speed. Mrs. Yukino had worked much in the slums, and had discovered that a drunken father was nearly always found in the home of poverty. Mr. Niwa reminded the women that they had never used the word Christian in their interpretation of W.C.T.U., but had simply been Kyofukai. He urged them to put stress on this,

and as a result of his speech we now have the *Nippon Fujin Christian Kyofukai*. Every speaker placed great emphasis upon the fact that all this work was done "For Jesus' sake" and "In His name." There was no selfishness manifested at any time, but each admitted that where Christ had gone there was greatest progress, most culture and nearest the ideal had been attained.

The writer talked for a short time on Saturday afternoon, Mr. Nemoto interpreting, but the main speech of the day was made by President Hōnda. He took dress reform for his theme, and urged the girls to wear the hakama in order that they might have greater freedom in their exercise or work. He said: "If men call you mannish, why let men change to better form." And then he told how humiliated he was while in Cleveland last May, at the General Conference, because he was stared at and called a woman, and so he had resolved never to wear the native dress again.

During the afternoon Mrs. Yajima read telegrams of greeting from Sendai, Nagoya, Osaka, and Kobe, and we all felt that God had greatly blessed us and answered the prayers of these good friends.

The closing service, Saturday evening, opened with a piano solo by Mrs. Alexander, an acknowledged leader in musical circles in Tokyo. Mrs. Ushioda presided, and Mr. Nemoto led in prayer. The stereopticon lecture on "The History and Development of the world's W.C.-T.U.," specially arranged for the occasion, was given at this hour. It began with the national hymn and closed with Fujiyama. The faces of the world's and national leaders were shown, and many other pictures which gave an idea of the magnitude of our work. Perhaps the one which elicited the loudest applause was that of Miss Willard

and Mrs. Yajima on the same plate. While the faces still remained on the canvas, the words of the song, "Blest be the tie that binds our hearts in Christian love" were thrown on underneath, and "the spirit and the understanding" with which the audience sang proved that they had caught the thought of the speaker, and partially, at least, realized how the W. C. T. U. had bound together the hearts of the Christian women all round the world.

One thing, only, detracted from the perfect success of these meetings. During these two days we had the heaviest rains of the season. Perhaps the largest audience that assembled at any time did not exceed 800, but this was so good, under the circumstances, that we believed the Auditorium would have been filled to overflowing had it not been for the very inclement weather.

Although affiliated with the world's W. C. T. U., the Japan Union has really never been organized very much along the lines of our work. It was Miss. Willard's desire, and one of the main objects of this Convention, to try to induce the executive to broaden its policy somewhat. Of course there was no time in the business meeting for any discussion of the subject, but a committee of five women was named and empowered to confer with me, and pass upon all suggestions made. As a result of four afternoon conferences, the Kyofukai now has fifteen departments of work with fifteen superintendents, nine of whom have already accepted. These departments are Evangelistic; Loyal Temperance Legion; (the children's work) Mother's Meetings; Scientific Temperance Instruction in the Public Schools; Narcotics; Social Purity; Sabbath Observance; Sunday School Work; Work among



Young Women in Schools and Colleges; Press Work; Literature; Heredity; Unfermented Wine at the Sacrament; Work among Soldiers, and Legislation and Petitions. This does not mean that any wonderful work is going to be done this year, but if we only reach our lowest hope fifteen bright woman shall know just what has been accomplished by the women all over the world in their departments, and *how* to begin their work in Japan. Beginnings are oftentimes small, but who can measure the influence of even a word, a look or a prayer? "For God and Home and Native Land" these women are banded together, and I venture to predict that no organization of women will do more to exalt the home life of their country than the Nippon Fujin Christian Kyofukai. And she who exalts the home life of a nation has done more for her country than he who takes the sword in its defense. May these loyal subjects score greater victories in '98. No detailed account can be given of the meetings held on March 20th in Gen. Neal Dow's honor. News of four rallies have reached me, and doubtless services were held in other places. Two of these were arranged by Miss Denton in Kyoto. She tells me the Japanese gentlemen spoke with wonderful power and the people were greatly moved. In Tokyo Messrs. Cosand and Binford of the Friend's Mission, issued a printed invitation to all their "country men and women, their English comrades, and Japanese friends" to celebrate with them, and Rev. Mr. Ukai, pastor of Ginza church, addressed the men's temperance society. The record of such a clean life held up before the people must do young men, in particular, great good.

On April 15th, seven Japanese gentlemen, representing the three

most important branches of the men's Temperance Societies, the Hokkaido, the Yokohama and the Tokyo, met in Tsukiji to talk about the possibility and the practicability of forming a National Men's Temperance League. They did not meet officially, only as individuals, consequently no active measures could be adopted. Preliminary steps were taken, however, and a committee appointed, composed of Mr. Ito of Hakodate, Mr. Ito of Yokohama, and Mr. Kanzai of Tokyo, who will prepare a constitution to be submitted at a later meeting, after which, each local union will be notified in regard to the effort begun, and asked for their opinions and coöperation. If such a plan is looked upon with favor by all, probably an attempt will be made to hold a National meeting for organization, as early as July. "In union there is strength." All Japan for Christ and temperance should be our cry. Pray for us.

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#### WOMAN'S EDUCATION THE KEY TO GREATEST PROGRESS.

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"NO nation can rise higher than its mothers."

New Japan is ambitious. It is a well known fact, and one often commented upon, that the Mikado's Empire has made more rapid progress during the last twenty-five years than in any previous century. One can scarcely read a newspaper or magazine article, or even a book that does not in some way refer to this matter. The same may be said of the whole world. Indeed marvelous have been the changes everywhere, that men and women in their prognoses are now declaring that there is nothing we shall not know, and nothing we shall not be able to do,

"When the race out of childhood has grown."

Truly, optimists can conceive of no height to which man may not attain, but as to the agencies which have brought us to this degree of unprecedented development not all are agreed. Some see the path along the line of our great military achievements, some through the many wonderful scientific discoveries, etc., while others believe our unusual progression is mainly the result of a fuller appreciation of womanhood; that conditions to-day are largely due to the fact that woman has been permitted to emerge from her semi-zenana life and let the radiance from her tender mother heart shine out upon the cold commercial world.

It is not the purpose of this article to discuss the question of why we have reached such heights, (although the writer pleads guilty to leaning toward the last proposition) but rather to make some comments concerning what would be the benefits to the homes and national life of the "Land of the Rising Sun," if Japanese women's horizon were widened by a liberal education, and then they were allowed to make their own choice of what their life-work should be, the same as their brothers, and as their sisters in some other lands are permitted to do. Doubtless such a course would produce some fanatics as it has elsewhere, but we venture to assert without fear of successful contradiction, that nine hundred and ninety-nine out of every one thousand would choose the home still, providing the home offered real companionship, as well as "a shelter in the time of storm." What do we mean by companionship? "Two heads in counsel, as well as two beside the hearth," a recognition of the fact that wifehood means man's complement not in the mere physical sense, but in the higher, nobler, diviner relations in life. Man need not fear to make woman the sharer of his dearest hopes and joys. A

womanhood educated in the truest sense would not only prepare food for the material man, but would stimulate his mental and moral faculties as well, and would cherish the interests of his home. Lady Henry Somerset says:

"He loves home best who knows the most of the dangers that lie outside."

A popular Tokyo writer recently said, editorially, many lovely things concerning the patient, unselfish, gentle women of Japan, but congratulated himself and his countrymen because their wives were so submissive and dependent. Perhaps a degree of "sweet submissiveness" is a beautiful virtue in both men and women, but this good brother knows not of what he speaks if he thinks an utter dependence on the mother's part is a cause for rejoicing. It cannot tend to the ultimate glory of Japan. Why? Read again the quotation at the head of this article.

A careful study of the subject of heredity has proved that it is from the mothers that the child receives its courage and its brain power. If a scholarly man is anxious his offspring shall possess talents equal to, or superior to his own, and so go on and on in a search after the knowledge that absorbed his life—and every man should be ambitious to live again in this way—he must see to it that he chooses, not so much the fairest flower in all the "rosebud garden of girls," but the strongest intellectually and morally.

"A partnership with God is motherhood. What strength, what beauty, what self control, what love, what wisdom should belong to her, who helps God fashion an immortal soul."

Is Japan to be a nation of great scholars and statesmen, of philanthropists and poets? Then she must give woman larger liberty, for, to say nothing about prenatal in-

fluences, she is the first teacher of your sons—is almost their sole instructor at their most impressionable age. To her they will owe all that they are. History repeats itself. Search the records and find that when a great man is discovered the world says: "He had a great mother." How often we have noted, with surprise in the past, that so few great men have been succeeded by brilliant sons. An investigation of the laws that control life solves the mystery, however,—great men have been more prone than any other class to marry weaklings. Find a father whose son has risen above mediocrity, and you will find a talented mother, too, every time. Not a clinging, simpering half imbecile, who can talk about nothing but her neighbours' affairs, but a reader, and a courageous, self-reliant, sympathetic heart must be the woman of the future, or Japan cannot take her coveted place.

Thinking men of the Far East, what are you going to do about it? The solution of the problem is in your hands. The future of your country depends upon your right interpretation of its needs. The women of no nation have risen until men voluntarily opened the jeweled gates. The women of Japan cannot "arise and shine" as bright lights morally and intellectually until you stretch forth a hand and sever the cords of prejudice that binds them more securely than bands of iron. Who will be the first to strike the blow for real freedom? Would you not be as proud of a Frances E. Willard as of a Count Okuma?

There are "knights of the new chivalry" in Japan, there are "kingly souled men" who believe in "a white life for two," and who know that upon the ideals taught in the homes the progress and safety of any country depends. To these we appeal, in behalf of the beautiful women of this fair land. Who will

champion the cause of woman's better education and declare to his coadjutors that she should have opportunity to prepare herself to live with husband and children, instead of for them as in the past? Who believes with Tennyson and will prove his faith by his works, that—

"The woman's cause is man's,  
They rise or sink together,  
Dwarfed or god-like, bond or free."

CLARA PARRISH.

"*The Far East.*"

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#### REVIEW OF VERNACULAR JOURNALS ISSUED IN APRIL.

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##### I.—RELIGIOUS AND MORAL.

IN connection with Shintoism at present, two things are noteworthy. Some patriotic Shintoists are deeply interested in education, on the one hand; while a Mr. Kimura, with the support of some of our scholars, has a zeal in establishing a new Shintoism. As to the latter, Mr. Kimura's article, with the caption of *New Shintoism*, appeared in the *Kyōikudan*; but I doubt much whether such a bellicose and caustic thought can meet the religious need of the people. As to the former, the *Kyōrin* instals two good articles, one with the caption of Reverence toward *Kami* (gods), and the other, that of the Three Greatest Works for Present Shintoism. The author of the former article regrets that the nation has a low ideal, and urges the people to discipline themselves with the god-revering principle. The latter article gives an explanation of the three Shinto works, which are of pressing necessity, the establishment of a great college ruled by the god-revering and patriotic principle, the promotion of Shintoism by selecting able preachers, and the establishment of a publishing house. The spirit of either of the two articles is very

admirable and yet regrettable, for the idea of the true God is not present in them, notwithstanding that they discuss *Kami* very much, and also man's ideal. The one tendency, represented by the young essayist, Mr. Kimura, and the other, by the two authors of the two articles, agree in this that they lay much emphasis upon patriotism and the narrow morality of loyalty and obedience, while they do not yet come home to things truly religious and spiritual. I would raise the same question with the *Sun*, against the Shintoists, "You are very earnest in striving for the development of the *state*, but could you give it the idea of its mission toward Eternal Truth?"

Rev. Ebina's long article on the Tendencies of the Religious Movement in Japan was concluded with the recent issue of the *Rikugō Zasshi*. The ruling idea of his argument is that the idea of God believed by the ancient Shinto scholars of Japan does not essentially differ from that of Christianity. This is the reason why he is looked on by some as a Shintoistic Christian. But the difficulty lies in the somewhat ambiguous idea of God, so far as we judge from the terms he used. I think there is a great difference between the personal God and the Shintoists' so-called *Shinmei*, which simply means a divine being. So far as he and the other Shintoists do not give a full explanation of these two terms, I think they can not succeed in their movement. But no one can fail to see the great difference between this article and that of Mr. Kimura mentioned above. The former is full of religious zeal, while the latter is somewhat cynical in its spirit.

The *Fukuin Shimpō* and the *Kirisutokyō Shimbun* warned our Christians, who are interested in social enterprises, such as orphanages, reformatories, etc., against the

human weakness by which men fail to reprimand the errors of society which has much to do in supporting their work. Especially, the former paper urges those Christians to spend most energy upon the consolidation of their churches, for if the churches are not well consolidated and maintained independently, they can hardly gain the full confidence of the people. It is a conspicuous fact that any Christian work, however good or noble, which was despised by the people until several years ago, has now come to receive the hearty assistance of society. Such being the position of affairs, I think the advice of the above two papers is very appropriate.

There is no special difference in the general spirit of the Buddhist periodicals, except that the cry for a reform movement in their religion is becoming louder. The *Jiji Shimpō*, whose proprietor is Mr. Fukuzawa, had to say that the reform movement of the *Hongwanji* sect is nothing but the omen of the collapse of the whole ecclesiastical system of all the Buddhist sects.

## II.—SOCIAL AND POLITICAL.

Although the ancient caste-system has already been abolished, we can clearly recognize the distinction between the descendants of the ancient warrior class, which still goes by the name of *Shizoku*, and those of the industrial and mercantile class, called *Heimin*. These two classes, together with the *Kazoku*, or Peerage, are now commanding the best attention of the vernacular papers. A minute description of the life of the Peerage is now being installed in the *Daily Cosmopolitan Japan*, which I wish to translate for the *Japan Evangelist*, after it is concluded. The *Kokumin Shimbun* is busy in the investigation of the circumstances of the *Shizoku* and the *Heimin* classes. Of the





PACK HORSE.

peculiarities of the two classes, the paper said sometime ago that the former, generally speaking, is usually well educated but is poor, while it is just the reverse with the latter. Now if we pay attention to the fact that the inertia of the predominance of the *Shizoku* is yet powerful, we may understand why the nation is commercially inferior to the neighbour over whom she won victory in the late war. Another vernacular paper learned that the *Shizoku* is also gradually becoming practical in their way. Thus we see that the middle class, the backbone of the nation, as the above two classes constitute it, is suffering change.

Besides, earnest investigation on the inner condition of the life of the lower class is successfully carried out by many papers. Even the confessions of thieves and of prostitute women are published. These of course may give certain benefit to the readers, but are very tempting and dangerous to young people. May we not reform social vices, unless we let out the filthy and yet pitiful stream which runs under the foundation of society?

There was a great change both in the central and the provincial Governments. Some fifteen members of the Lower House have been appointed Governors, while the old Governors were either removed or dismissed. The Agricultural and Commercial Department has greatly been reformed, the Minister and the Chiefs of several Bureaus being newly appointed.

The three greatest questions which command our attention at present are, the Hawaiian affair, the Greek-Turkish War, and the Ashio Copper Mine affair. The temper of the people toward the War is on the side of the Greeks. The *Yorodzu Chōhō* even advices the people to help them by contributing war-funds. I think the most conspicuous

progress in this line lies in the fact that the people have come to pay more attention to international affairs.—C. N.

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#### NOTES.

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SOME fifty applications have been received for admission into the Girls' School the Japanese have recently started in Formosa. A school building is now being erected, and several teachers are soon to be sent out from Tokyo.

\* \* \* \*

On April 3, 1897, the annual Convention of the Tokyo Woman's Christian Temperance Association was opened in the Y. M. C. A. building. Reports from different districts indicated a gradual extension of the work. Mrs. Yajima was re-elected president.

\* \* \* \*

In Kochi there is one of the oldest and largest congregations of the Church of Christ in Japan. Its present membership is 597, but less than half of this number live in the city. The Sunday school scholars are now raising money for the erection of a new building.

\* \* \* \*

It is just about a quarter of a century since the first Japanese girls were sent to America for purposes of study. At the instance of Mr. (now Count) Kuroda, Governor of Yezo, five girls under fifteen years of age were sent to the States for an education. One of them is now Marchioness Oyama.

\* \* \* \*

The First Tokyo *Chukwai* [Classis or Presbytery] of the Church of Christ in Japan, held its annual meetings beginning April 6th. There were 89 baptisms during the year. The present membership is 3,713, which is 10 less than last

year. Contributions to the amount of *yen* 2,352, 408—an increase of *yen* 233.91—were received,

\* \* \* \*

A complimentary copy of the *Shakwai Zasshi* ["Sociological Journal"] has been sent us. The editor is Mr. Magoichi Nunokawa, who edits the *Nihon Shukyo* ["Religion in Japan"]. Collecting data for purpose of sociological study is the main object of the new periodical. A translation from "Principles of Socialism" appears in the first number.

\* \* \* \*

Rev. J. H. Barrows, D.D., President of the World's Parliament of Religions, on his way home from India was able to spend but a very short time in Japan. Reports indicate favorable opinions of the addresses, &c., he delivered. Several Japanese of prominence in religious circles made Dr. Barrows' visit the occasion for holding a second conference of Buddhists and Christians on April 21st.

\* \* \* \*

Rev. H. Kozaki, President of the Doshisha in Kyoto, acting upon advice, has resigned his position. Prof. Morita now discharges the duties of President temporarily. We understand that Prof. K. Ukita also has tendered his resignation, but the Trustees induced him to continue at his post for a short time longer. These latest developments may mean that the way is beginning to open for a renewal of cordial relation between the Doshisha and the American Board. Rumor points to Rev. T. Yokoi as the probable successor to ex-president Kozaki.

\* \* \* \*

Miyagi *Chukwai* [Classis or Presbytery] held its annual meetings in Sendai beginning April 20th. The principal subject up for discussion

was the policy to be pursued in evangelistic work. Heretofore *Chukwai* carried on its evangelistic work in connection with three Missions operating within its bounds. The Mission of the Reformed Church in the United States has latterly been contributing *yen* 150.00 per month to the treasury of the co-operating Mission Boards while at the same time it carried on extensive work on its own account. *Chukwai* was very anxious that the co-operative policy be extended so as to include the Missions' own direct work. This the Evangelistic Committee of the Mission finally decided it could not agreed to, and *Chukwai* thereupon decided to become independent of financial aid from the Mission as soon as possible, within a year's time at the latest. The relations hitherto existing between the *Chukwai* and all the *Kogishos* [preaching-places] were dissolved. Such preaching-places as desire to be received under the jurisdiction and care of *Chukwai* must make application to that effect. These applications will be granted only upon the favorable report of the committee or committees appointed to "investigate." The reason given for *Chukwai*'s recent action is a desire to promote the cause of self-support.

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## FOUR VETERAN MISSIONARIES OF JAPAN.

By HON. B. G. NORTHROP.

IT is the fashion to disparage missionaries, especially with those travellers who know least of their worth and work. It was my aim in Japan to help the devoted representatives of American churches in that inviting field. Seldom turning aside, for mere sightseeing, I visited those stations where some service was invited, thus coming into close contact with the missionaries of different denominations. They are "select spirits," whom it was a privilege to meet. Their works attest their zeal and success. In no other field of missions has so small a number of Christian workers in the same limits of time accomplished so great results. It was a favor to break bread with so many of these earnest laborers, and especially

with the four veterans representing three denominations—Messrs. Verbeck, Greene, Gulick, and Loomis—who merit notice in view of their long and eminent services.

The Rev. Guido F. Verbeck, D.D., was born in Zeist, Holland, in 1830. He was educated in the Moravian Seminary at that place, his specialty being engineering. In 1852 he came to America and served as an engineer at Green Bay, Wisconsin, for three years, and one year in Arkansas. In 1856 he entered the Theological Seminary at Auburn, N. Y., to study for the ministry. He set out for Japan in May, 1859, as a missionary of the Reformed Church in America, and reached Nagasaki in 1859. He says: "At first the situation of the missionaries was often a trying one. With much that was agreeable, there was more that was perplexing." Two years after his arrival, two young men came to him to study the Bible in English. Their success in one year's study led the officials to seek Mr. Verbeck's services in the Government English school to be opened in Nagasaki. Fortunately for his life-work, the Moravian Academy of his youth was also a language school, and required the thorough study of German, French, English, and Dutch under native teachers of each language. Hence he grew up speaking these four languages with about equal facility. His influence and usefulness were greatly promoted by these rare linguistic attainments. A large part of his government work was the translation into Japanese



of needed books from these languages. In 1869 he was transferred to Tokyo, where for four years he was engaged in laying the foundations of the present Imperial University as superintendent of all matters relating to teachers and instruction in its foreign department, being the medium for all relations between the teachers and the government. There were then a score of foreign teachers of four different nationalities. How to harmonize and unify these diverse forces was a difficult problem. At the same time, he was the adviser of the government officials on various questions of foreign intercourse, performing many of the duties that are now divided among the several Departments of State.

For some years his principal duties were those of a translator, and it was here that the polyglot education of his boyhood was invaluable. These translations included "The Code Napoleon," "Constitutions of Various European Countries," and "Two Thousand Legal Maxims, with Comments." His advice was often sought on various new plans of the government. While in its service, he gave up his pay as a missionary, but preached at least once every Sunday.

In 1879, when Japan had become supplied with specialists, he devoted himself exclusively to his chosen life-work and rejoined his mission as an active member. At this time the translation of the New Testament was well advanced. Dr. Verbeck was at once elected a member of the Revising Committee, and thus had a share in its revision as he afterward had in the whole of the Old Testament. This work represents the labor of several years. Japanese scholars commend his rare proficiency in their difficult language. Hence, he has been called to revise many essays issued by the Tract Societies. But the evangelistic

tours, occupying five or six weeks at a time, are now his delight. What an example to the missionaries abroad or the ministry at home is this noble and scholarly worker, who at sixty six years of age can say, "I am never happier or healthier than when preaching or lecturing about, day by day, and tramping from place to place in the intervals between services." I deemed it a favor to be welcomed to his home and a deprivation that previous lecture engagements prevented my accepting the courteous invitation to visit with such an escort "beautiful, historic Nikko."

Among the honors conferred upon Dr. Verbeck by the Imperial Government was, in 1877, "The Third Class Decoration of the Rising Sun." In 1891 a special favor was granted him in an official letter from the Minister of Foreign Affairs, which contains the following sentence: "You have resided in our Empire for several tens of years; the ways in which you have exerted yourself for the benefit of our Empire are by no means few, and you have always been beloved and respected by our officials and people."

The Rev. D. C. Greene was born in Roxbury, Mass., in 1843. His father was Secretary of the American Board for sixteen years, and his mother's father (who was also father of Hon. Wm. M. Evarts) served the Board as Treasurer or Secretary for twenty years. Thus he grew up in a missionary atmosphere. He was graduated from Dartmouth College and Andover Seminary, and was under appointment as a missionary before his graduation from the latter institution.

Mr. and Mrs. Greene landed in Yokohama in November, 1869. They located in Tokyo. A Sabbath service, the first regular Christian public worship in the Japanese capital was soon started at their

house. In the following March they removed to Kobe, where there were then no other missionaries. The Government was openly hostile to Christianity. The famous edict "Death to the Christians," which for more than 250 years had been posted in every town of Japan, was not withdrawn till 1873. Of course public preaching to the natives was then impossible. But in May, 1870, a weekly Christian service for the foreign community was opened in Kobe, which has been continued ever since. Many students flocked to Kobe and sought missionary help in studying English. Such English schools proved useful alike to the missionaries in acquiring Japanese, and to their students in learning Christian truth as well as the English language. Bible classes were regularly held in his house. These language schools were the humble beginnings which facilitated more systematic educational work in other important institutions, like the Doshisha University and Kobe College. It was largely through the influence of Dr. Greene that the first church west of Yokohama was organized in Kobe in 1874. In that year he removed to Yokohama, where he devoted the next six years to the translation of the New Testament. He then accepted the Chair of Old Testament Exegesis in the Doshisha School at Kyoto.

Besides much evangelistic work, he served as architect and planned and supervised the erection of the first three large Doshisha buildings. He is gratefully recognized as the father of the American Board Mission in Japan. One of his associates fitly says: "The American Board's Mission has no member who surpasses him in capacity or usefulness as an all-round missionary. His wisdom, tact, and conciliation give him much work as the mission's representative on important com-

mittees." Says another: "Dr. Greene's success is owing to his statesmanlike qualities as well as to his knowledge of church life. He loves diplomatic questions. He knows intimately the effects of the ex-territorial privileges upon both the foreign and native mind. He knows his political environment and its bearings on mission work as perhaps few others do, and uses this knowledge to clear up or prevent misunderstandings."

Dr. Greene is a careful student of history, and especially of current events, or to use his favorite phrase, "The great world movements of this age." In repeated interviews he impressed me as a man of strong faith in an all-wise providence, or to quote his own language, "The words of Christ have stood out before my mind in letters of burnished gold, 'My Father worketh hitherto'; God is in His world. Its forces are His and the ultimate goal of their operation is the establishment of His kingdom of righteousness and peace."

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Mr. John T. Gulick, Ph. D., was born of missionary parents in the Sandwich Islands, and was for some time a missionary there, and subsequently in North China. In 1875 he was transferred to Osaka, Japan. While in that city I was his guest. His fondness for science and his scholarly habits were obvious. With characteristic modesty he made no allusion to his remarkable experience with the late George H. Romanes, long the editor of *Nature*, the principal scientific periodical of England, or to his extended contributions to that journal. In publishing an article of Mr. Gulick's in *Nature* in the issue for April 10, 1890, Mr. Romanes writes the following preface: "I cannot allow the present communication to appear in these columns without again

recording my conviction that the writer is the most profound of living thinkers upon Darwinian topics, and that the generalizations which have been reached by his twenty years of thought are of more importance to the theory of evolution than any that have been published during the post Darwinian period."

December 25, 1890, he wrote a long letter to Mr. Gulick, from which the following is condensed: "I have long wished to ask you, How is it that you have retained your Christian belief? Years ago my own belief was shattered, and all the worth of life destroyed by overpowering assaults from the side of rationality; and yours is the only mind I have met with which, while greatly superior to mine in the latter respect, has reached an opposite conclusion. I should like to know how you view the matter as a whole."

Mr. Gulick's reply, written from Osaka, March, 1891, without any thought of publication, simply as an answer to the question, "On what lines of Christian evidence do you mainly rely?" is published in full in the *Bibliotheca Sacra* of January, 1896, which well says: "It is as gratifying as it is significant of the trend of modern thought to learn that this noble mind came at last to see the truth more clearly, and also to learn from Canon Gore, his spiritual adviser, that Mr. Romanes returned before his death to that full, deliberate communion with the Church of Jesus Christ which he had for so many years been conscientiously compelled to forego." It is significant also that a few days after her husband's death, Mrs. Romanes wrote to Mr. Gulick, saying, "that during the last few months he had seen his way to facing many difficulties, and God had given him light and help."

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The Rev. Henry Loomis is so well known to the readers of *The Evangelist* by his contributions to its pages, that any notice of his earlier history would be superfluous. A worthy representative of the Presbyterian Church of America, his services as Agent of the American Bible Society, associated with the British and Foreign Bible Society, the National Bible Society of Scotland and the Bible Societies' Committees at Yokohama, have long been highly appreciated by the Christians, both native and foreign in Japan. He seemed to me to be ubiquitous, exploring the country, studying its needs and opportunities and thus prepared to advise the colporteurs, Bible readers, and evangelists in their various fields. His tact and courtesy secured written permission from the War Department to circulate the Bible among the soldiers in Hiroshima and among the regiments at the front during the war. This official permit opened a new era for the distribution of the Scriptures in Japan. 120,000 copies of portions of the Bible were thus circulated during the war. These included the separate Gospels, the Sermon on the Mount, and the Psalms, each neatly bound in compact form, suitable for the knapsack or pocket. To the officers the whole New Testament was presented. Since the war the barracks of the soldiers, the police quarters, the reform schools, and the prisons have been opened for Bible circulation and Christian service. The official report of bible societies in Japan for 1895 gives the total circulation for the year as 240,834 volumes. Though this good seed may often fall on stony ground, should not those who believe in the power of divine truth, take courage and pray that "the Word of the Lord may run and be glorified?"

At midnight, February 8th, the new, large Methodist Seminary,

near Mr. Loomis's house, was burned. With a high wind the flames so quickly enveloped his house that the family had barely time to escape, leaving almost everything except three trunks. Nine adjacent dwellings were quickly consumed. Mr. Loomis's insurance did not cover one third of his loss. The embarrassment thus caused in the education of their six children is now their great burden, four of them being students in Massachusetts, and two still with their parents, all of them excellent scholars. Their mother, a sister of Dr. D. C. Greene, is a missionary by inheritance, and worthy of her truly noble ancestry. The happy days spent in that charming Christian home, now in ashes, are among the most cherished memories of my delightful visit to Japan. I feel a deep interest in the education of those promising Christian children. On February 14th, while yet ignorant of the fire on the previous Saturday, I visited the Missionary Home in Auburndale, Mass., in order to confer there with them on their educational plans, as I hope to do often hereafter.

### *Exchange.*

#### SANYO PRESBYTERY MEETING.\*

THE regular Spring meeting of the Sanyo Presbytery was held at Yamaguchi beginning April 10. The best spirit pervaded the meeting from beginning to end. Aside from the regular routine business that always comes up, reports, etc., the most important business related to the recent action of the West Japan Presbyterian Mission on the subject of aid to the churches. The Presbytery seemed to accept the action of the Mission in the best spirit as final, and proceeded to prepare for

meeting it. They are looking forward to doubling up some of the Churches which are conveniently situated and urging the calling of a single Pastor, though no official action was taken on this subject. They did however resolve to request all organized Kogisho or Kari Kyokwai to dissolve and enroll their members in regular organized churches and to contribute to these churches. In this way they hope to unite all the Christians in the Presbytery in the support of the organized Churches and prevent the loss that has occurred heretofore by the efforts of these little bodies of Christians to contribute toward the support of the work in their own special region. These local contributions made toward the support of a dendoshi or the rent or running expenses of a Kogisho are really contributions to the Mission and the church losses just so much. The loss to the Mission will be small but the result in a union of feeling and support among the Christians of the Presbytery, as a whole, ought to be large. The Mission will not of course relinquish its work in these places and the Christians will as heretofore be invited to worship in the Kogisho. The Presbytery also decided to dissolve the Presbyterial Home Mission Committee and to turn the work over to the Mission and make their own contributions direct to Dendo Kyoku under the direction of the Daikwai. It is to be hoped that they will, when necessary, call on that Home Mission Comm. to aid their struggling Churches instead of diverting money to the opening of new work. The latter seems to be the special work of the Missions and the Church should look to the building up of its own organized work—at least until it becomes self-supporting. The Presbytery also decided to hold its meeting hereafter annually instead of semi-annually and to undertake to pay the full expense themselves. They

\* This communication came a few days too late for the May Number.—Ed.



propose to raise the money for traveling by a tax on the Christians as a whole, each delegate to be allowed five *sen per ri* only; the Christians at the place where the Presbytery is held will be expected to entertain the delegates, so there will be no hotel charges. No doubt the delegates will do a good deal of walking but they will feel all the better for not having asked any aid. The reports on the work at the various Churches and Kogisho in the bounds of the Presbytery were most encouraging—far more so than at any meeting within the past two years or more. A feeling of encouragement seemed to characterize all that was said and done, and harmony and good will alone was exhibited toward the foreign members. J. W. D.

#### THE TOKYO SCHOOL FOR THE BLIND AND DUMB.

THOSE who were present at the graduation ceremony of the Tokyo School for the Blind and Dumb, which took place on Saturday last, witnessed a very touching scene. It was commenced with the singing by the entire blind pupils of a song entitled "The Happy Age," a beautiful song expressing the joy and gratitude of these unfortunate beings, who though deprived of the power of sight or speech, could receive education and ultimately earn an independent livelihood therefrom. Certificates were then conferred upon 17 graduates, including 9 blind and 8 dumb. Next Mr. Kuraji Ishikawa, Acting Director, after giving a very minute report of the school for the last fiscal year, addressed to the graduates some beneficial advice on their future career in life. Marquis Hachisuka then read a short address. After that 3 blind and 2 dumb graduates, representing their fellow-graduates, read by turns replies of thanks to the above two addresses.

A very excellent *Koto*-playing by a blind girl graduate was then given and another by 5 blind girls jointly. With the singing of a farewell song by all the blind pupils the ceremony was closed. In the course of the afore mentioned proceedings, what moved the heart of the guests present and presented a touching scene on the occasion, were the readings of the replies by the 5 graduates. All of them expressed in sincere and simple language heartfelt and profound gratitude towards the school and the teachers for the great benefits they received from them. Especially heartrending was the reply read by a dumb girl, who stammered it out with painful efforts. She said that she was bereaved of her father when she was only three years old. Since that time she was reared up with her sister by the sole efforts of her helpless mother. She and her sister are both dumb, and, were not they educated in this charitable institution, they should have been the unhappiest of all persons. But thanks to the fact that they were born in this advanced age, they could take refuge in this school. Her sister graduated from it some years ago, and now she too met with the same happiness. The joy of her mother, sister and herself was so great that they could not restrain tears gushing forth. While she read, a solemn stillness reigned supreme and no one could look up, not a few having been seen actually wiping their eyes. And what heartless creature would laugh at the hot tears that rose up involuntarily to the eyes of the sympathetic and humane men at the appealing voice of this voiceless girl?

This charitable institute was founded some twenty years ago by a philanthropic society called the Rakuzenkwaï, organized by a dozen gentlemen of note. In 1876 His Majesty the Emperor graciously

granted 3,000 *yen* to the institute. By the aid of this Imperial donation, the building of the institute was completed in December, 1879, and in February of the next year, the institute was first opened for the admission of blind pupils. But at first only two blind pupils attended the institute, and in June a dumb pupil was first admitted to it. The prospect of the institute was thus not very encouraging at the outset. But by dint of unswerving perseverance and energy on the part of the successive directors and officials, the number of pupils steadily increased. Especially since it came under the direct control of the Department of Education in November, 1885, the institute became gradually flourishing. At present the school is conducted by Director Mr. S. Konishi and 11 officials, giving instruction to 46 blind and 85 dumb pupils, in reading, writing and arithmetic, and in technical studies, which include music, acupuncture, massage, drawing, engraving, joinery and sewing. The graduates turned out from the school up to this day number in all 77, including 41 blind and 36 dumb. Most of them are earning their own living by means of their respective technics, which they studied at the school. Investigations made into the causes that led to the loss of sight or speech in the cases of the present pupils show that out of 46 blind pupils 11 lost their eye-sight on account of congenital syphilis, and out of 85 dumb pupils 32 are connate, while 17 lost their power of speech through acute meningitis. It is also ascertained that most of the pupils, who lost the power of sight or speech after they were born, met with the misfortune between the ages of one and three years. It would be well for those who take charge of infants to bear in mind this notable fact. Again out of 32 connate dumb pupils 14 were

born of parents who married their cousins. This fact should be seriously considered by those who contemplate marriage with near relatives. The school is maintained by a yearly income of about 7,000 *yen*, which chiefly consists of the interests arising from the school funds of about 76,000 *yen*, and 2,000 *yen* Government appropriation. The income being thus insufficient, it is little wonder that the school authorities are experiencing manifold inconveniences in the education of pupils, and have little hope of enlarging the useful and charitable work of the school. They are therefore earnestly hoping by the aid of charitable people to increase the funds to at least 100,000 *yen*. At the same time, however, we are happy to learn that sympathizers with the cause of the school are not wanting, for contributions up to this day amounted to more than 27,000 *yen*. Among the contributors, we hear, there was one unknown philanthropist who left the sum of 100 *yen* in the charity-box of the school. May a number of such like come forth in close succession in behalf of the school!

*The Yorodzu Choho.*

#### THE FOUR PERIODS IN THE HISTORY OF BUDDHISM IN JAPAN.

By Mr. K. HIGASHI.

SINCE our people were furnished with letters, they have possessed historical records of various kinds. But these by no means constitute history in the proper sense of the word. The people possess documents of the Government, records of the Imperial Household, biographies of feudal lords, stories of wars; and yet they lack a history of their literature, agriculture, commerce, etc. The only exception in this regard is the history of Buddhist

sects in Japan. This fact may be explained by the following circumstances.

Since 1156 A.D., the warriors, feudal lords, court-nobles, etc., were absorbed in wars, and neglected learning. The only class of the people who could commit themselves to the pursuit of knowledge were the priests, who were supported by the feudal lords or the Government. Thus culture was a privilege of the priesthood. And we find that even Chinese literature was first introduced by our naturalized priests or native priests who had studied in China. Such being the case, we may safely say that the source of Japanese literature, before the regency of the Tokugawas, was exclusively Buddhism.

The *Heike Mono-gatari* and the *Taiheiki*, interesting narratives of our history whose style is so elegant and charming that they are estimated to have high literary value, were produced by priests who lived in the Eizan temple. The fact that the operatic songs of the Ashikaga period contain many Buddhist technical words, may be taken as evidence that they were composed by priests. Moreover, the notes of the lute-players and of recent operatic songs resemble those of *Darani*,\* which is recited by the believers and priests of the Tendai-sect. From what has been said, we might safely conclude that the history of Buddhism in our country should have very minute and accurate records.

This is also true of China, for she possesses no other history, in the proper sense, than the *Busso Tōki* (a history on Buddhist priests), the only exception being the *Nijyū Isshi* (a secular history). In our country the Sugawara and Ōe families were in their times regarded as the greatest patrons of the Chinese classics, but

they were at the same time adherents of Buddha. Pure Chinese scholars appeared with the commencement of the Tokugawa regime, and disappeared with the downfall of the Shogunate. The *Sentetsu Sōdan* (a collection of anecdotes of Chinese scholars) may be taken as the history of Chinese scholasticism in our country. But the book confines itself to our students of the Chinese classics who lived during the Tokugawa regime, which occupied only two hundred years.

The history of Buddhism is, however, by no means confined to such a short period. Every one who wants to get information about the history of our pictures, architecture, statues etc., ought to investigate chiefly the existing temples in this country, especially those in the neighborhood of Kyōto. No wonder that the Buddhists possess historical documents which are not inferior to the Governmental records.

Let me now make a sketch of the history of Buddhism after its introduction into the Empire, dividing it into four periods.

Many opinions are proposed in regard to the date of Shaka's birth. But the event is commonly believed to have occurred in the 7th century B. C. In his nineteenth year, he became a monk, forsaking his splendid palace and the world. He disciplined himself, wandering over mountains, and devoting himself to meditation under the Botai-tree.\* When he reached the age of thirty, he is said to have achieved Taigo, or grand insight into the true nature of things. Then the sage made a fresh start and devoted his later life to expounding his grand doctrines, contained in such scriptures as Kego, Agon, Hottō, Han-nya, Hokke, and Nehan, and then entered Nirvana.

\* Buddhist sacred book.

\* A species of Banyan tree.

Buddhism was introduced into over country eleven hundred years after the death of its founder, that is, 553 A. D. But the people at this time were afraid to approach the new religion, for they were anxious about irritating the national gods. When a Korean priest, Ekwon, came to this country, 626 A.D., Prince Shōtoku, a son of the Emperor Yōme, employed him as his tutor and studied the doctrine of the Seijitsu sect and the Sanron-sect. This Prince also constructed large temples and dedicated them to the new religion.

It reached the acme of prosperity in the reign of the Emperor Shōmu. It was in his reign that the six sects, Kusha, Seijitsu, Ritsu, Hossō, Sanron, and Kegon were founded. In the reign of the Emperor Kwammu (800 A. D.), the two great priests, Saints Denkyo and Kōbō, proceeded to China to complete their studies in Buddhist occult science. After their return, the former founded the Hiyei-temple, and the latter the Kōya-temple, the one becoming the headquarters of the Shingon-sect, and the other that of the Tendai-sect. The former six sects are called the Jōkoshū (the ancient sects), and the latter two the Chūkoshū (the medieval sects). Now that interval between the introduction of Buddhism and the founding and prosperity of the Tendai and Shingon Sects may properly be taken as the first period of Buddhism in our country.

The Jōkoshū and the Chūkoshū differ just as the Greater and the Smaller Vehicle do. But they have this in common; that they pursue knowledge and learning, keep the counsels given by Shaka, and devote themselves for meditation. They emulated each other in these things. Their temples were all donated by the Emperors and the Empresses of these times. It was also in these times that a certain order of

priests which was instituted by the Government began to produce arrogant ecclesiastics who interfered with the administration of the Government. Even princes and royal personages knelt at the feet of the priests. Thus priests and monks and nuns were really officials though they did not manage civil affairs but spent their time in recitations of sacred books, prayers, offerings, etc.

The Jōkoshū which were established at Nanto, or Nara, lost their influence gradually, after the capital was removed thence to Kyōto. The Kōya-temple which was situated at a remote place could hardly exercise the influence it should have had. Thus the six sects of the Jōkoshū and one of the Chūkoshū declined, while the Eizan became more and more prosperous and influential; for it had an advantageous position near Kyōto, the new capital.

In 851 A.D., a priest named Chishō Daishi, who had just returned from China, founded another temple which was named Mii. After a while, a rivalry arose between this new temple and the Eizan. The priests of both temples provided themselves with arms. They quarreled and fought.

The Fujiwara family which, in these times, occupied the highest place in the Regency, became less influential, while several clans of warriors came to play a prominent part against the family. The Eizan, the Mii, and even the Nara temples came to possess the balance of power between the family and the warriors. Kiyomori Taira, a warrior and the founder of the Taira family, who gained ascendancy over other warriors, was obliged to remove the capital to Fuku-hara, intending, by the act, to avoid troubles with the priests of Eizan and Mii. And, when Yoshinaka Minamoto, one of the great warriors of the Minamoto clan, was about to enter Kyōto, after he



got victory over the Taira clan, he tried to have the priests of the Eizan and the Nara temples on his side. Eizan is said to have possessed about one brigade of armed priests. Any warrior who had an ambition could not overlook the influence and force of these priests.

How they came to possess such a great influence may be explained by the fact that the priests were originally princes, court-nobles of the Fujiwara family, unprincipled warriors, etc. The temples and priests which had been supported by the Government now became formidable powers which could hardly be kept under control.

It was in such circumstances that new sects arose which expected to win the trust and confidence of the people, without any assistance from the Government, and to oppose the corrupted temples. Now, the interval between the introduction of Buddhism and the rise of these new sects may be taken as the first period. Then let us proceed to study the history of the new sects which opened the second period.

They are the Jōdo-sect, which was founded by Hōnen Shōnin about 1182 A.D., the Zen-sect, which was founded by Eisei Zenshi about 1111 A.D., the Jōdo Shin-sect, which was founded by Saint Shinran about 1224 A.D., and the Nichiren-sect, which was founded by Saint Nichiren about 1254 A.D. These four are named the Kinkoshū, or the Modern sects.

Among these the founding of the Jōdo-sect was a great reformation of Buddhism in our country. Previously all the existing sects spent most of their energy in expounding occult and exquisite doctrines, while the ordinary people escaped their attention. According to these old sects, the common people could not be saved, for they are ignorant, and can hardly understand Buddha's

doctrines. The Jōdo-sect made a new start against these views, and concentrated its attention on the salvation of the ignorant. It insisted upon and taught the saving efficacy of reciting sacred words.

Hōnen Shōnin, the founder of this sect, who had studied all the occult sciences of Buddhism, called himself "foolish monk Hōnen," and devoted himself to the propagation of his sect among the common people. Now this opposing attitude of his new sects naturally incurred the displeasure of the older sects. They persecuted its followers, and made the Imperial Household prohibit the recitation of sacred words. Soon after Hōnen Shōnin, Shinran Shōnin, and their disciples were exiled. But they were pardoned after a short time, for they had committed no crime.

Since Hōnen's return from exile, his sect has grown influential, and has even come to possess over 50,000 temples, at present. The Emperor Higashiyama presented him with the posthumous name of Enkō Daishi, after his death. Several succeeding Emperors favoured this noble priest by giving him different posthumous names, significant of his virtues.

Let us now turn our attention to Shinran Shōnin, the founder of the Jōdo Shin-sect, which goes now by the designation of the Shin-sect, or the Hongwanji-sect. The doctrine of Tariki, or dependence on the grace of Buddha for salvation, was his principle. He taught that dependence on the grace of Buddha is the only way of redemption. Besides, he broke the wall between the priesthood and the world, by allowing marriage and meat-eating to the priests of his sect.

This illustrious sage was a descendant of a court-noble, Lord Juichii Uchimaro Fujiwara. Now his principle was propagated and gave a great blow to the priests of Eizan,

etc., who were the Pharisees of Japan, disguising themselves in strict abstinence outwardly, but indulging their filthy passions in secret. All the present splendid temples in the land belong to his sect, and are the monuments of his services.

Shinran was succeeded by several able priests, until the time of Rennyo Shōnin, when he stood boldly against an army sent by Nobunaga Ota, who intended to destroy the Hongwanji and all the other Buddhist temples. This persecution of Nobunaga, which gave a fatal blow to all the Buddhist sects, closes the second period of their history. Thus the second period, which had begun with the founding of the four sects, previously mentioned, ended with the construction of the Namban temple by Nobunaga for the Roman Catholic Church, which was introduced into the nation about this time.

Christianity, which had once been so influential, with thousands of earnest believers, was swept away from the land in the regime of the Third Shogun. Some 100,000 adherents of the so-called "evil religion" suffered cruel deaths. As a means of prohibiting Christianity, an edict, which positively required the people to become parishioners of some Buddhist sect, was published. Now the publication of this edict marks the beginning of the third period.

But lo! what a disgraceful result this edict did produce! All the priest were gradually led to concentrate their minds upon the collection of money from among their parishioners. They came to be anxious to get a reputation among their parishioners. The priests of the Nara temples and of Eizan had been eager in seeking favours of the Imperial Household, while those of the Tokugawa Period disgraced themselves by bowing before officials of the Shogunate, land-owners, parish-

ioners, etc., for profit and fame. This history of corruption, which extends from the publication, of the above edict to the promulgation of the Constitution, forms the third period.

There are several events which mark the beginning of the fourth period, but the promulgation of the Constitution is the greatest of them. By it, freedom of belief was pronounced, and Christianity, which was so strictly prohibited before the Restoration, has been permitted to propagate itself freely among the people. At the same time, the Government gave up interference in punishing those priests who transgress the prescribed codes of Buddha. The result of this has been the greater corruption of the priests. Now Buddhism among the Hindoos is trodden down by the Brahmins, and maintains its faint breath in Ceylon. In China and our country, the ruins of its ancient prosperity, remain in their buildings, statues, and pictures. Can Buddhism not be the life of the people any more? Or, can it restore its ancient vigour, and propagate itself even among the Westerners?

### *The Sun.*

## INTERVIEW WITH BISHOP NICOLAI ON RELIGION.

By GYORO HAYAKAWA.

Translated by C. NOSS and T. ICHIMURA.

VISITING a doctor of the University whom I had long admired, as the conversation drifted to the problem of religion in our time, I was telling him what I thought and inquiring what opinions he held. Deeply impressed by the moderation of his views, I was saying, rather vehemently, that among western religions of to-day especially that new doctrine called "Protestantism" was indeed not easily to be trusted. The Professor, too, seeming to nod

assent, spoke of the superiority of the so-called old doctrine, that is, the "Catholic" faith, and of the sincerity of its missionaries and so forth; but said, "First interview its missionaries and discuss its doctrine with them." When I asked, "How can I interview them," he answered, "Well, I will introduce you to Bishop Nicolai." So he handed me his card on which he had written some words of introduction.

A few days later I went alone to the vicinity of the Cathedral, an edifice towering up to heaven in Surugadai. My aim was to visit that famous ecclesiastic. For a little while I listened to one conversing about the preciousness of the ancient doctrine. Fancying that I should find him proudly sitting in a magnificent apartment, I opened the door, but when I entered there appeared merely a room about five yards square,—only this room and one like it adjoining. For the ordinary residence of the Bishop the place is indeed astonishingly plain. There is set in the center merely a table and around it there are only two or three rockers. On the wall innumerable portraits of the Holy Mother and of Saints are hung, and beside these there is not a single decoration in the room. The image of the Son of God hanging in the corner especially impressed me.

Soon the Bishop entering with great dignity shook hands, at which I felt rather abashed. A priest of large frame, his crown was bald and his long full beard covered his shoulders. In a portrait of him that I had seen his eyes had seemed to flash; but now his actual eyes seemed as if inflamed and immersed in a cloud, and one looked askint. Yet it seemed as if somewhere there appeared dimly a piercing, though veiled, light, and this surely was not simply my subjective impression. His full lips suggest an affectionate

disposition. His demeanor is quite that of a Japanese and his fluency in the Japanese language is astonishing.

After a few remarks had been exchanged the Bishop said, "Do you believe in the existence of God?" I answered, "It cannot be distinctly asserted that there is a God, or that there is not." As my reply was vague, he continued: "What kind of God is that? You are neither monotheist nor pantheist." Then is your God like what Hartmann calls the Unconscious? That is not sufficient. God surely has personality. It is He who governs the universe. As to the evidence of His existence, it is more certain than that I am here now. Men of to-day often say that there is a pantheistic or unconscious God. This is a most foolish notion. The knowledge of mankind is progressive. That sort of doctrine was asserted by men before the time of Christ. Do you not know that the English Max Müller recently published a book in which he says that the one who argues for pantheism to-day is returning to the age of Anaxagoras 3000 years ago? Anaxagoras already clearly asserted the doctrine of pantheism. To-day why should we repeat a doctrine of 3000 years ago? God indeed has personality. Though of course it may not be compared with the personality of our humanity, he has indeed a most exalted personality. As Müller said, this "God is always with myriad eyes observing mankind and the world."

The Bishop was discoursing eloquently when I interrupted him: "Though I am ignorant, I know that much, and in regard to the question what is the nature of God, I am not quite ignorant. But as God is spirit, by mere reason one can never understand Him." The Bishop, not in the least disconcerted by this thrust continued: "Yes: what you

say is true, but the reasonableness of theism far surpasses the excellence of the argument for atheism or pantheism. Men often say that religion cannot be investigated by reason. But it is not necessarily so. We must stand by reason decidedly. If we have not reason, by what shall we stand? Yet, as you say, in inquiring after God we must with our whole self seek Him. We cannot measure Him by intellect merely, but by the whole individual 'ego' that we call 'I.' It is in this way that we first know the true God. Not always does learning yield satisfaction to a man. As you may know, Descartes said, "What I have by great effort learned is simply to know that I know nothing." But how great satisfaction of mind has been attained by men like St. Paul! Religion is the most important food that mankind requires. Indeed you must with tranquil mind inquire after the doctrine. Pride is a most dreadful thing. Many scholars say that religion is good for women and the common people, but they themselves don't need it. That is a great mistake. Speaking in such a manner they never know what they are losing. In an unprejudiced and dispassionate spirit seek God and you will surely find Him." Showing me the scripture referring to Cornelius in the tenth chapter of the Acts of the Apostles, he said that the story of mankind was like that.

Now impetuously and now deliberately, now tranquilly and now with a shake of the head that made the hair quiver, he conversed in a quite complacent manner. In the midst of the conversation he brought me a cup of tea and offered me "biscuits." Acting just as if we were students together, he handed me the biscuits as they were in the "can," from which we took and ate. This is just an example of his

simplicity.

Continuing the conversation again I asked in what respect he differed with Protestantism. At this the Bishop, smiling, began to explain. "The adherents of the Protestant sects go to church every Sunday with their Bibles under their arms. I suppose they all read their Bibles for themselves. But they all, laying down an interpretation for themselves, judge the Bible as they please. Therefore behold how many are the denominations of their church! In Japan, too, aren't they actually about forming a sect for themselves? Should the divine doctrine be explained in such a rash manner, as any one pleases? Now, for example, suppose that one has received a letter from a father who is far away, and many points in the letter are not clear. What should be done? Should he explain it to suit himself, or rather inquire of his mother? We should likely conclude that it is expedient for him to inquire of his mother. Indeed the church is in the position of the Mother. Now while Christ was alive He never communicated His doctrine by a book, but everything by word of mouth. What we call Holy Scripture is nothing more than what the Apostles recorded from their memory of the things they had seen and heard. The greater part of the teaching of Christ has come down to our day by oral tradition. Do you ask, who has received that tradition? It is the Church. The Fathers of the Church are the ones who received the oral tradition of this precious doctrine. Since therefore the Church stands in the position of mother, the believers, if in any verse of the Bible there is a point not clear, receive from her the explanation."

This idea may seem to be an obstinate opinion, but I can't say that it is altogether to be rejected.



The distinguishing characteristic of religion may perhaps be found here. "Protestants" of to-day, either running into pure reason become a school of philosophers, or running into actual practice become a sort of blind mob. We are made to doubt where the genuine, gracious religious principle is. I must say that his opinion, particularly in regard to the unification of the church, is about right.

When I asked what was his method of evangelization, he answered: "In method we do not differ with the Protestants. In the city of Tokyo we have already fifteen churches and conduct services every Sunday." "But why are you so secluded that you are not heard? How is it that you seem to have no influence?" He answered with a great laugh, "That is because we don't make so much noise as the Protestants." That laugh was very significant. It is probable that they are gently and slowly strengthening their roots. Shaking his head as usual and laughing he spoke again: "Really the audiences are not large and the enthusiasm is not vigorous; but the meetings are of those who sincerely inquire after the doctrine and honestly hope for salvation." I asked again: "I know somewhat of the real condition of the Protestant Church. Though they have their sacred assemblies, I observe that the strifes and emulation of their parties are such as cannot be seen even in the world and utterly despicable. Accordingly it may be said that the sincere believers are few, and even among the faithful ones those who really understand the doctrine of Christ seem to be rare. I don't know but that in your church the case may be still worse." At this frank speech the Bishop became serious "As they are assemblies of men may there not be here and there some evil practices?" Then easily

answering my first question he said. "But at all events one who inquires after the way for himself, even if he does enter our Church, gets no particular advantage there. As in those worldly churches, we offer no conveniences for learning English or knitting. But still some coming to church and inclining their ears, at last become believers. One can not altogether know what in their inner heart they are thinking or what advantage they are expecting. But those who become believers in the way I have said, I at any rate venture to regard as honest believers. Really I know some honest, devout, people." Saying that such and such people were of that kind, he mentioned their names. I had hardly begun with my numerous important questions when suddenly a handsome youth presented his card and entered. Bishop Nicolai said; "This is the son of a Russian naval commander. He has come from Hong Kong to visit me." So saying he introduced him to me, and our conversation was ended at this point.

I had still only begun the thread of the conversation. It was my intention by and by to become better acquainted and after some talk about the circumstances of Japan and of Russia to pass over to secular affairs. Since the new visitor had continually something to say, I reluctantly, with a promise to come another day, arose. The Bishop restraining me said, "Be easy, why in such a hurry?" He spoke so lightly just like a Japanese. "Well, if you must go, study that doctrine well. You will surely be rewarded. Shallow learning is not profitable. Study deeply: study eagerly." So he was urging me continually. "Don't be a Bohemian." It was just like students' talk.

So far as I saw in his behavior and manner of speech, he is quite a Japanese. His winning voice, his

shaking head and quivering hair as he converses, and his solemn and gentle scrutiny of the face of his hearer mark him out as an unusual man. At least he must be called a great priest. His Japanese behavior and demeanor struck me with surprise. It were presumptuous to say that we became friends at first sight, but somehow he made me feel at ease so that I could speak frankly and without reserve. Is this due to his experience? Anyhow I departed, promising to come another day.—*Taiyo.*

### THE NINTH SUMMER SCHOOL.

1897

*Aug. 25th—Sept. 5th,*

*At Akashi, Hyogo Ken.*

ON the banks of the Jordan many souls were once awakened by the cry of John the Baptist, and by the shores of the Galilean lake the multitudes oft gathered to drink in the words of Christ. Thus away from the cities and towns and in the midst of God's own beautiful handiwork, the Jews of ancient days sought a spiritual education which should made their religion more pure and their lives more perfect.

When we consider these facts and then direct our eyes to the religious and moral condition of our own country do we not see that the same spiritual education is needed among ourselves? This object has ever been kept before the different sessions of our Summer School during all of the eight years in which they have successively been held. The place of meeting has varied from year to year: we have assembled on the green hill-top fanned by the cool breeze, and again by the sea-side with its bright sands and refreshing waves. The lecturers, too, have been invited from all parts of the Empire, and to those who listen-

ed to them this mode of teaching has proved an efficient means of promoting the religious life.

So this year we are going to hold the Ninth Summer School at Akashi in Banshiu, without altering in the least the object of the meetings.

Look at the present state of the Empire. Is not its sudden advancement resulting from the war helping the leaven of sin to enter into it? Are not the people, divided into many parties, losing their united strength? Directing their eyes only to present gain, they are spiritually asleep, not yet having been awakened to a true religious life. Such being the case, sin and corruption are prevailing everywhere in this country. At such a time, considering the past and the future, is it not necessary for us to do our best to help forward the cause of true religion and to endeavour to improve the spiritual condition of each individual and of society at large? Our object in holding the Summer School next August is, then, to supply this spiritual need. Akashi is one of the most important places in Chyugaku. Its scenery has a celebrity equal to that of Suma and Maiko. On the north, that is at its back, it has hills densely wooded with green old trees. Facing the sea on the south, it looks across the island of Awaji, so near at hand that a cry from it can easily be heard. The ever-green pine trees and the white sands standing out in beautiful contrast to one another contribute much to the charm of the place. There are also places near by that are well worth seeing, such as the ruin of the Castle Kinkō and the temple of the poet Hitomaru. There are also Bōkaidō and Shyubōkaku, two neat buildings commanding a fine view of the surrounding country.

Akashi is an easily accessible place on the Sanyo Railway not far from Kobe. Will it not then be a great

pleasure to meet there with the object above mentioned? And will it not be a great happiness to spend there the morning hours in communing with God and the evening in holding mutual converse one with another? It will surely be a blessed opportunity to refresh our souls and bodies, deepening our spiritual life under the cool shade of the trees, and washing away the traces of our bodily toil in the calm coolness of the sea. To make the meeting a success the hearty approval and co-operation of our friends is requested and we shall be very glad if they will send us their contributions towards the expenses of the School and also attend it, so that we may have representatives from all parts of the Empire. But especially do we desire much prayer that our meetings may be marked by the presence and power of the Holy Spirit, for unless God speaks to us as He did to the multitudes beside the Jordan and near Lake Galilee,

we shall not receive the full blessing which we desire.

*Contributions are respectfully solicited which please forward to J. F. Swift, Esq., 85 Miogadani, Koishikawa, Tokyo.*

## OFFICES AND INSTRUCTORS

PRESIDENT, REV. YOITSU HONDA  
OF AOYAMA GAKUIN, TOKYO.

PASTOR, REV. Y. HIRAIWA OF TOKYO.

LECTURERS.—*Rev. B. F. Buxton, M. Uemura, J. D. Davis, D.D., H. Kozaki, S. H. Wainwright, M.D., S. Abe, D. Ebina, T. Miyagawa, J. H. DeForest, D.D., Messrs. K. Uchimura, K. Matsumura, J. Ishii, M. Matsumura, and Drs. K. Yuasa, S. Motoda and E. Asada.*

The following distinguished Christian workers have been invited but have not yet indicated whether they can be present or not:—

*Rev. Dwight L. Moody, Dr. Geo. P. Fisher, Rev. R. E. Speer.*

# Human's Department.

## SOCIAL AND CIVIL RIGHTS OF JAPANESE WOMAN.

Translated from the *Jogaku Zasshi*.

THERE has been no period of human history in which woman did not possess certain power and influence. Many regret that women are under the oppression of men because their external condition seems to be hampered and constrained. But they must be regarded as superficial observers, for a more minute examination into woman's actual condition reveals us her great

influence, which is almost beyond our expectation.

Perhaps singing girls stand foremost among women as those who are looked upon merely as instruments for men's amusement, because their very profession consists in amusing men. But may we not see how influential women are, when we are confronted with the fact that men who think themselves as amus-

ed by women are really under extraordinary subjection to them, as if they were their servants? Hence, to superficial observers it seems that those women, who are confined to the household and shut up from any new atmosphere, are under the extreme oppression of men. In truth such women have especially great influence over men, for men who once step into their room are almost like captives; that is, those who are under restriction in their rooms are not really women but men. The Chinese and Korean women, who are permitted to see only their husbands, have, in fact, wonderful influence over men, which can never be surpassed even by their Western sister.

We fear that heedless innovations and external reforms, which abruptly break off the hitherto prevailing customs and conventionalities, will lessen the real power of woman. The main cause of the failure of modern movements for the extension of woman's rights lies in overlooking the above.

Any careful examination into the actual condition of our country will convince us that our sisters share a great part in household affairs and are not as described by external observers from the West. Hence, we think there is no special necessity of reforms along this line. That which is in pressing need is the extension of women's rights in civil and social affairs.

We believe that the social and civil rights of women will gradually make a conspicuous development, if the civil Code is put into force. The only caution is to adjust the Code to the actual circumstances of the relation between men and women and thus to extend woman's rights. If we are not cautious in this respect, there may arise unexpected absurdities. We can not in the least put off the problem of the extension of

women's rights, but at the same time we ought to investigate what points of the problem are first to be solved and by what means.

That rude and uncivilized thought which regards the softer sex as inferior to the opposite sex, or as playthings which were endowed by nature for men's caprice, must first of all be rooted up, before anything for the extension of woman's rights is to be started. Indeed, the fundamental work for this extension is to crush such a vile thought cherished by men. In order to do this, we ought to abolish that shameful conventionality of concubinage and the licensed prostitute-house.

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#### WOMEN AND CHARITIES.

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By MR. KOSUKE TOMEOKA.

IN those countries where women are inferior to men, the former are not entitled to share in any public business at all. They are confined to the seclusion of the house, and not permitted to engage in any public business. If there appears any woman who intends to begin a certain work, she is criticised as being forward. That any one of the fair sex sometimes starts her enterprise and fails to succeed may partly be attributed to her weak will, but society should partly be responsible for this, because it does not render proper assistance and encouragement to her works. Westerners can hardly imagine what difficulty this class of women has to bear, if any of them desire to start on a certain enterprise. It is too obvious to say that women who were brought up in the countries in which the softer sex is regarded as inferior to the opposite sex, meet far more difficulty in public work than in the drudgery of the home. Hence, the absence of experience in society on the part of women has caused failure



in their public work. But if there are any who, seeing these failures, say that women are not fitted for work in society, I think they are in great error.

Although the vocation of women, generally speaking, consists in giving birth to their children and in conducting household affairs, yet it is very important that some of them should commit themselves to public charities. The hope which I always cherish in regard to our sisters is that they will engage a little more in certain work of society. The present tendency of our country is such that society does not require, or rather take pleasure in, woman's public work, and she herself is, likewise, backward and thus loses good opportunities. Now, from such a society how could we expect the appearance of a Nightingale a Fry, or a Willard?

When I was in the United States, memberless things came within my attention. Among these, good works by women for the public impressed themselves deeply upon my mind. I was surprised at the great number of female teachers employed in universities, colleges, academies, and primary schools. This is simply but an example in educational matters, but we may guess, from this, how influential women are in that country. The point which I wish to emphasize here is the position that woman occupies in that nation.

There are many women engaging in charitable work in America. In insane asylums, reformatories, foundlings, and other institutions of charity that came under my observation, women were found to take the most active part, as secretaries, teachers, callers, etc. When I was sojourning in Boston, I met with an admirable case. I once visited the United Relief League of Boston, and was present in a meeting of the League, in which those members

who examined into the actual condition of the poor living in different quarters of the city consulted about the rations which were to be given to the poor. There were present in this meeting some six or seven ladies who seemed to be thirty-five, or thereabouts, in age. They discussed the result of their actual examination of the poor by which they found that some of them were employed and in good health that week and needed no help, while some were unemployed and in distress. After the meeting was closed, I asked the principal whether those ladies were salaried, and his answer was that they were wives of well-to-do-houses but were so kind that they looked patiently into the state of the poor without any reward. And I thought at that time how happy our ladies would be, if they also found their field in such work of benevolence as American ladies do. Such works will not only help the poor, but be rewarded: first, in improving health, for the benevolent workers have naturally proper exercise by their work; secondly, in becoming more frugal, for they compare their living with that of the poor; and thirdly, in developing a benevolent disposition by their very act of kindness.

Now from what I have said above, I think I can say that there may be two methods by which women may engage in charities. The first is that they will directly engage in the work of helping the poor, the maimed, the prisoners, etc., by taking an active part in these institutions, and the second is that they will devote themselves to these works with the remainder of their household affairs.

There is no reason why women should be confined to the home. And I hope that our sisters will consider this subject.

*Exchange.*



SPINNING COTTON.



Conducted by Miss CLARA PARRISH.

**MOTTO:** "For God and Home and Every Land."

**PLEDGE:** "I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors as a beverage, including wine, beer and cider, and that I will employ all proper means to discourage the use of, and traffic in, the same."

**OBJECT:** To unify the methods of woman's temperance work the world over.

**BADGE:** A knot of white ribbon.

**HOOR OF PRAYER:** NOON.

**METHODS:** Agitate, Educate, Organize.

**DEPARTMENTS:** Preventive, Educational, Evangelistic, Social and Legal.

**THE POLYGLOT PETITION** has been circulated throughout the world and signed by representatives of over fifty countries. It asks for the outlawing of the alcohol and opium trade and the system of legalized vice. The chief auxiliaries of the W. C. T. U. are the United States, Canada, Great Britain, Australia, South Africa, India, Japan and the Sandwich Islands.

## MISS WILLARD'S POSSIBLE COMING TO JAPAN.

*Leaves from a Note Book.*

THE question is frequently asked: "Does Miss Willard contemplate making a visit to Japan in the interests of her work in the near future?" Of course the duties of the untiring President of the greatest woman's movement of the world are more manifold than can readily be imagined, and it is not possible for her to do the half that is in her heart, yet it is known that the "Land of the Rising Sun" has for some time held a very special place in her thought. In a recent letter to the writer she says: "What is the very best season of the year for foreigners, like ourselves, to come to Japan, and when would we find the people in the centres?" This sounds very hopeful, and I believe now is the time to press the matter by sending urgent requests, through which she might see Divine leadings. Our Father works through human instrumentalities, and the call often comes as a result of the united prayers and petitions of our co-workers. So far as I know, no special

effort has ever been made to induce Miss Willard to come to Japan. Men and women never become so great that they no longer need expressions of appreciation. Indeed they need kind words more than any one else, because they are so severely criticised by those whose interests they antagonize. This true "Daughter of the King" cannot go to all lands that need her, but I believe if she knew that it was the *universal* desire that she should come to this land, she would put Japan upon the program and turn her steps Eastward at the earliest possible time. In other words that a greeting so warm, and an invitation so cordial could go to her that she would consider it as from our Father, and make her plans accordingly. Who of her country-men and women, our Canadian and English comrades, and Japanese Christians and Philanthropists would sign such a petition? Will those who read these lines and who would favor such a proceeding write me at once at Tokyo? In

this way I can determine whether it is worth while to present the matter to all.

Three or four years ago Lady Henry Somerset seriously contemplated fitting out a special ship for a round-the-world trip by Miss Willard and herself, for the purpose of presenting the great Petition which now has nearly ten million signatures, and it is possible that this may yet be done in the not very distant future, but so much of the former's money has gone to help the Armenian refugees and for the establishment of an Industrial Home for inebriate women in England, (an institution which in its first year (1896) was so much of a success that three thousand unfortunates had to be turned away) that it cannot be thought of for the present. Any invitation which goes, ought to be extended to the English leader, also, a woman absolutely unspoiled by rank or wealth.

The good that would result to the temperance work is not alone to be considered in this matter. All kinds of Christian work would receive an impetus. If these women saw the practical workings of the different missionaries stations, they would "tell it out" on all occasions everywhere and who would have larger opportunities than they. But I am talking as I thought you would need to be urged to extend this invitation, when the facts in the case are that I feel sure need only bring the subject to you, and quote from Miss Willard's letter.

One of the secular papers is authority for the statement that the Japanese government will receive *yen* 3,500,000 more of revenue this year from the sale of liquors than at any previous time. Thus we find it winding its deadly coils tighter and tighter. It is the revenue that blinds men's eyes so. They do not seem to realize that for every

million received, often many times that much is expended in building and sustaining prisons, orphanages, etc., and these charities must increase in Japan in same proportion that breweries prosper. The Hon. Carroll D. Wright, United States Labor Commissioner, recently said: "For every dollar the United States government receives from the liquor traffic it *pays out twenty one.*"

Hon. Taro Ando in addressing eighty of the released prisoners now under Mr. Hara's care found that not 80, or 90, but 100 % of them acknowledged that if they had let liquor alone they would not have been in prison.

Every afternoon during the week following the dedication of the Higgins' Memorial Home, 221 Bluff, Yokohama, in April, temperance addresses were given before the Bible Women, and as a result nearly every one of them signed the pledge, which includes tobacco, and joined the W.C.T.U. The subject was not new to them however, since the ladies of this school are radicals on the temperance question. In the day schools under their charge also "Bands of Hope" have been organized and much practical work done. Through the W. C. T. U., scientific temperance instruction is now given in all the schools in the States save two, which means 16,000,000 of children under this teaching. The Christians who have day schools under their charge, would do a great work for Japan by beginning to teach these truths here.

In May Miss H. Frances Parmelee held temperance meetings at Shizuoka, Nagoya, Tsu, and Yokkai-chi. Great interest was manifested and scores signed the pledge. Miss Parmelee finds that the strongest sentiments on the social purity question are respectfully received, and that it is not possible to set the standard too high. Reports are



constantly reaching headquarters concerning the temperance work of Mr. Miyama. In one place a sake manufacturer, a man who had a large business was converted. Mr. Miyama seems specially adapted to the temperance work, and ought to be supported and kept constantly in the field by the various societies. He is the John B. Goff of Japan, surely God has called him to this particular field of effort which is gospel work, too, or it is nothing.

At the second meeting of the committee composed of members of the various men's temperance societies called for the purpose of considering the subject of amalgamation, it was decided to postpone definite action until a larger circle of those most interested could be consulted. This is another one of the needs of Japan, a coalition of all temperance forces. "United we stand, divided we fall." Not any one society's territory, but *Japan* for temperance, should be our watchword.

Mr. Charles N. Crittenden, one of the millionaire philanthropists of the States, to whom an appeal was made last winter for help in establishing the Rescue Home in Tokyo, has written a very cordial letter in which he asks what the indebtedness is, etc., and closes by saying: "Our hearts have long turned to Japan and I believe we shall feel led to help you." This will be welcome news to those who especially want to save the unfortunate young women who are sold into slavery. If this place can be paid for, and properly opened, girls will be received from all parts of the Empire. It is not for Tokyo alone. The most remote Christian may send his or her mite to help put it in order with the full assurance that she may share in the benefits as well, when some one from her province is rescued.

Miss Elizabeth Russell of Naga-

saki, who is at the head of the large Methodist Girls' School at that place, organized a Y.W.C.T.U. ten years ago in the college, and this society numbers one hundred and eighty members at the present time. Incredible, it almost seems, that one woman, with so many "irons in the fire," and with so little sentiment in favor of temperance in the atmosphere about her, could organize and keep up such a growing interest. It shows what can be done, however. The writer came to Japan not knowing what could be accomplished of course, but praying above all things, that she might meet the girls in the different girls' schools,—and present the matter to them. It is Miss Willard's belief that the calls in the next few years for *trained* minds are going to be much more loudly sounded than ever before, and that it is largely to the young women who are now in our schools and colleges that we must look for leaders in Christian thought and work. Education, for girls, formerly, did not mean so much a preparation for the great responsibilities of life; it meant, rather, in the main, a few accomplishments, such as drawing, French and fancy needle-work. But now, thank God, the great question is, *will our colleges fit girls for the duties of life?* No young woman can be said to have an all round education who does not know of the pernicious effects of tobacco, the demoralizing influences of the social glass, and in what way her own young life is threatened by them. Or, if she is preparing herself for a life of special Christian activity, as for instance, a Bible woman, there is nothing more important than that she should know to what extent her work is to be hindered by these evils, for sooner or later she must learn that they are the worst foes of "Christ and the Church," and that

they stand in the way of the consummation of our hopes in every line of effort. Why then not consider it a part of their practical education to train girls to meet these conditions? It is the testimony of thousands of young women, that a study of the principles of the W.C. T.U. has enlarged their sympathies and broadened their horizon more than anything else has done. For my own part, I owe everything to this society, for a study of its aims, and "the reason why," gave me a new conception of the Christ, and of my own great personal responsibility to God, to the cause of missions and to the wronged and oppressed of humanity everywhere. I was a Christian, to be sure, but it was not until I came to do this special work and learned of the debasement of the human soul through drink, particularly of the millions of children who were worse than orphaned by it, that I made a complete consecration and like Marcella pledged myself to "so live my life that each of theirs should be richer for it."

As Phillips Brooks said: "We cannot afford not to be interested in everything that helps humanity for the sake of our own development heavenward." What a beautiful law of life that the reflex benefit of any unselfish act is always the larger part!

Believing as our leaders did that they would be thus hastening the dawn of the new era when young women will refuse to marry a man who drinks, or is poisoned with tobacco, they began considering the question of "How can we enlist the college girls,"? And the result is that we now have "Somerset Y's" and "Willard Y's," in the institutions of learning not only in England and America, but in So. Africa, Italy, Spain, Japan and in all parts of the world. There are now three such societies in this country, Miss

Russell's, the one previously reported in these columns at Kobe, and one in Bancho Girls' School, Tokyo. Others are ready for organization, and the good work seems fairly begun. We pray that Japan's "daughters may be as corner-stones polished after the similitude of a palace," Psalms, 144, 12.; for in the new structure that is being builded they must surely play an important part.

All Americans in Japan must have been very much encouraged to learn that not only Mrs. McKinley, but the President is a total abstainer and that wine will not even be used at state dinners at the White House for the next four years.

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#### MR. UCHIMURA IN SENDAI.

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IF there is ever a man to whose sight nothing but the ugliness of society is presented, Mr. K. Uchimura is he. As some think, he is Carlyle-bitten indeed, for his very diction proves the fact. As Carlyle was accustomed to use artistic solecism so Mr. Uchimura is. It was very strange that the young students who pronounced Mr. Uchimura a "disloyal fellow" some years ago listened attentively to his somewhat sarcastic and yet earnest lecture delivered at the *Gojōkwan*, Sendai, on the 15th May.

"*Present Japan*" was the subject of the lecture. Before the lecturer proceeded to make his characteristic criticism on society, he confessed his happiness in being born in this "Land of the Rising Sun," whose civilization has thus far been attained without any touch with Christianity and the civilization of Greece and Rome, which have been the three necessary factors in Western civilization. This is the reason, he thinks, why Japan has been an object of wonder to the Westerners' eye. One thing is certain, he said,

that this nation has excellent capacity for imitation, as is evident from her gigantic strides the last three decades.

With these remarks, Mr. Uchi-mura proceeded to the main theme, which here I reproduce thus: The people, who have been making rapid progress since they came in contact with the world, seem to have stood stockstill for several years, especially, since the China-Japanese War. The train of railway carriages which has been running at full speed has come to a sudden standstill. What is the cause of this? What is the cause of the pessimism expressed in the much envied words, *Shikata-ga-nai*, which reigns over all the circles of our society? Go to a politician and ask about the actual circumstances of our politics, you get the answer, *Shikata-ga-nai*, by which he means to say that there is no hope of checking the corruption of our statesmen. Some cherish a certain hope in young men. But I can not trust them any more than I do the present statesmen, for these very statesmen were, perhaps a decade ago, promising youth of the country. Students of the Imperial University are already corrupted, losing their spirit, and indulging in the fancy, perhaps, of marrying a beautiful girl with a great fortune. This political corruption detains Japan, when our representative government requires of her more energy. Indeed, to stop and compromise before any object is attained, is one of the characteristics of present Japan. For instance, what have the *Hongwanji* reformers achieved, whose manifest was so bold and so noble, when they began to cry for the reform movement? The *Koku-min Shimbu*n tells us that they have compromised. Likely, they preferred profit and position to the movement. By reformers such compromising men are never meant but

those who sacrifice their lives for a certain cause.

Observe again the condition of our literary circles, and you will find the same story. The literature of the people certainly made great progress until the 20th year of Meiji or thereabout, but it has met the same regrettable fate that befell politics. Our thinkers and writers say that they need no religion. But is this not the very cause that they are fumbling with the superficial and fail to go to the quick of things? The denial of religion means nothing but the denial of the source of healthy literature.

What thing is mostly needed for our industrial circle? Men say, "Money." As Dr. Stein said to Count Kuroda, who visited Austria, years ago, the people who respond to the home loan with the interest of 5 per cent can not be said to be poor. I have a great interest in aquatic work and studied it carefully. I wondered why the fishermen along the coast of the Awa Sea can not improve their work, while they realize comparatively great profit. The oldest and richest of them told me that he can not cherish even the very idea of improvement in their work, when he fails to recognize the least trace of confidence among them. Thus they can not join in any co-operative work. Not money but a healthy morality is the very thing mostly needed in our industry.

My observation of this Empire from the political, the religious, the literary, and the industrial point of view, thus teaches me that Japan has exhausted her energy of progress when it is mostly needed. No wonder that a certain kind of pessimism is prevalent through every circle of our society. In fact, I was greatly disappointed when I visited a distinguished statesman and heard him utter the words, "in vain,"

about our political affairs. Now I ask my hearers' attention to the question, where can we get hope, when every thing in the country seems gloomy and ghastly? My conviction is that the only life-giver is Christianity. But if you do not agree with me in this, pointing out some vices which existed in the religion during the middle ages, I should assure you that hope is in Christianity.

Some two hundred students listened attentively. One of these spoke to his friends, when they were coming down the stairs, in these words, His speech well deserved our coming here this evening; I am now deeply impressed with the corruption of our society, and I agree with him in every respect but his conclusion.

On the next day, Mr. Uchimura delivered another lecture at the *Chuai no Tomo Club*, who invited him to the town. This time the theme on which he spoke was his spiritual experience as a Christian. He could hardly believe in God's blessings in temporal things, when he lost all his friends and was persecuted, on account of his conversion. But after several years of distress and gloom, he found certain friends who had been praying for him through all these years, and thus he gained true friends. Since this, his interest in man and in nature has greatly been heightened. It was through Christianity that he came to be interested in society and has been led to study its phenomena with intense application. In short he has recognized the true worth of human life through the religion of the Savior. Unfortunately, I was not present in this meeting, so I can not reproduce what the Japanese Carlyle said, in full measure. I am much obliged that a friend of mine, who was present there, informed me as above, which he thinks were

the important points in the lecture. I sincerely believe that Mr. Uchimura has gained many new subscribers for his paper, the *Yorodzu Chōhō*, which intention he frankly confessed in his salutation at the Gojōkwan. —C. N.

#### BAPTIST MISSIONARY CONFERENCE.

THE Annual Conference of missionaries of the American Baptist Missionary Union was held this year in the Theological Seminary in Yokohama, and opened its sessions Saturday, May 1st, at 10 A. M. Rev. H. H. Rhees, D.D., of Kobe, president of the former conference, occupied the chair. The annual sermon was preached by Rev. W. Wynd, of Osaka, from Matthew 28: 19, 20, on the subject, "The Great Commission," and was very helpful.

The election of officers resulted as follows:—

President,  
Rev. S. W. Hamblen, Sendai;  
Vice-Presdt,  
Prof. E. W. Clement, Tōkyo;  
Secretary,  
Rev. R. A. Thomson, Kōbe;  
Ex. Comm.,  
Rev. C. H. D. Fisher, Tōkyo;  
Rev. A. A. Bennett, Tōkyo;  
Rev. R. A. Thomson, Kōbe;  
Stat'n,  
Rev. J. H. Scott, Osaka;  
Preacher,  
Rev. E. H. Jones, Sendai;  
Alternate,  
Rev. H. H. Rhees, D.D., Kōbe.

The reports of committees followed: Bible Women's work, by Miss Mead, of Sendai; Sunday schools, by Mrs. Fisher, of Tōkyo; Publication, by Rev. H. H. Rhees, D.D., of Kōbe. The report of the last committee aroused a long and lively discussion on the subject of publica-



tions and translation. Finally a committee was appointed to revise the rules for publication, and later in the session presented a full report, which was adopted. In accordance with this report a committee of one from each station was chosen to take charge of all matters related to publication. This committee consists of Rev. H. H. Rhees, D.D., of Kobe; Rev. E. H. Jones, Sendai; Rev. C. H. D. Fisher, Tōkyō; Rev. C. K. Harrington, Yokohama; Rev. W. Wynd, Osaka; and Rev. G. W. Hill, Chōfu. This committee has since met, outlined its work, and selected a literary committee consisting of Dr. Rhees, Rev. C. K. Harrington and Rev. A. A. Bennett. It has also requested the mission's translator, Rev. F. G. Harrington, for Yokohama, to begin at once a careful revision of the New Testament (Dr. Brown's version) for a new edition.

The committee on the Kōbe Boys' School reported no progress, and asked to be discharged. This request was granted.

The report of the Hymn-Book Committee was adopted, and a hearty vote of thanks was given to the committee for their arduous and faithful labors, which had resulted in giving the mission an excellent hymn-book. Mr. Bennett and Miss Whitman were requested to continue their relation to the hymn book.

The report of the Executive Committee of the Theological Seminary was read by the President, Rev. J. L. Dearing, of Yokohama; and that of the Examining Committee was presented by Rev. J. H. Scott, of Osaka. Both of these reports showed clearly that thorough and consecrated work had been accomplished during the past year, and that the Seminary was steadily growing in favour and influence.

The report of the Tōkyō Baptist

Academy was presented by Principal E. W. Clement, and set forth its encouraging condition clearly.

The reports of the several Girls' Schools, as presented by Miss Mead of Sendai; Miss Kidder, of Tōkyō; Miss Hawley, of Yokohama; and Miss Church, of Himeji, were also, on the whole encouraging. They made it very evident that these schools are quietly doing a noble work among girls and women, and thus reaching many homes which would otherwise be inaccessible.

A committee of one from each station, Rev. E. H. Jones, Sendai; Mrs. J. C. Brand, Tōkyō; Rev. A. A. Bennett, Yokohama; Rev. J. H. Scott, Osaka; Rev. H. H. Rhees, D.D., Kōbe; and Rev. G. W. Hill, Chōfu; was appointed to prepare special reports on evangelistic work for the next conference.

The ladies of the Methodist Mission in Hakodate were given a hearty vote of thanks for their great kindness to Miss Minnie Carpenter during her long and severe illness in their house. The conference expressed its pleasure in the recent improvements in the Baptist Missionary Magazine.

Rev. S. W. Hamblen, of Sendai, was re-elected corresponding editor of the Baptist Missionary Review; and was given a vote of thanks for his several years of painstaking service in the position of secretary of the conference. It might also be very properly added here that he made an excellent presiding officer, and by his skill materially expedited the business of the conference.

At 11: 30 A. M., Tuesday, May 4th, the conference adjourned, to meet again Friday, April 22nd, 1898, in Tōkyō. The session, as a whole, was a very profitable one.

Tuesday afternoon, May 4th, the "Union Conference" which includes also missionaries of the Southern Baptist Convention, convened, with

Vice-president Jones in the chair. The following officers were elected :—

President,  
Rev. N. Maynard, Kokura ;  
Vice-Pres.,  
Rev. W. B. Parshley ;  
Secretary,  
Rev. R. A. Thomson, Kōbe.

Mrs. H. E. Carpenter, of Nemuro, and Yokohama, then read an excellent paper on "The Holy Spirit and the Missionary," which was discussed by Revs. Harrington, Rhees, Jones and Hill.

Rev. F. G. Harrington presented a report on vernacular literature, which was ordered printed in the minutes for convenience of reference.

The "Baptist Kyoho," a monthly vernacular magazine, edited by Rev. R. A. Thomson, of Kobe, was adopted as the organ of the conference.

The report of "Gleanings" was adopted and Prof. Henry Topping, of Tōkyō, was re-elected publisher and editor of the same.

The experiment of an evening session was tried and proved successful. First on the program was a paper on "Evangelistic Work" by Rev. E. H. Jones, who, in Sendai and vicinity, has shown remarkable skill and tact in carrying on street-preaching without interference by the police, or opposition from the crowd. This paper called forth a very interesting and profitable discussion on methods of evangelism. "Our Girls' Schools" was the title of a very instructive paper by Miss Clara A. Converse, of Yokohama, who, as a most successful worker in that field, could speak with authority. This likewise called forth an interesting discussion in which ladies also participated. One paper belonging to the program of the Union Conference was, by common consent read during the A. B. M. U.

conference during the consideration of the subject of publication. Its theme was "Our Translations ; Importance, Style, etc.;" and the writer was Rev. J. L. Dearing, of Yokohama. It was an able, important and clear-cut discussion of the subject. All these papers are to be printed in the minutes and thus widely circulated.

It is the general impression that this conference was one of the most successful we have ever held. It tended toward greater unity and harmony in the work of the mission ; and it culminated, the last day, in a deep spiritual feeling.

*Gleanings.*

#### LITURGIES.

THOSE who get the prayer book, published by the Universalists at the end of last year, will probably be disappointed if they expect any addition to Japanese liturgy. As is stated in the preface of the book the prayer book of the Episcopal Church (*Sei Kō-Kwai*) has been used, and though there are some few additions the book will be of no use to students of the language and form of prayer who have the prayer book published by the Episcopal Church. For the language of prayer in a style more easy than that of the above works a small book for private prayer called "*Inori no Sono*," published by Rev. Mr. Iwai in Tokyo, will be found useful. F. M.

#### REVIEW OF VERNACULAR JOURNALS ISSUED IN MAY.

PRESENT Japan is, in a sense, like an artificial flower without root. The extension of industry, and all political affairs included under the head of the so-called "post-bellum movement," are nothing but the petals, corols, stamens,

pistils, etc., of a flower. Some of our people go much deeper than such external things and discuss the necessity of education and religion. This is an encouraging omen, for these two constitute the root of the flower. Investigations in them however, brought out many regrettable results, several of which I have to introduce to our readers.

#### 1.—EDUCATIONAL.

The *Sun* remarks on our Middle Schools to the effect that the middle course education which is to make competent citizens, on the one hand, and to prepare the way for technics, on the other, has almost lost the former object, which once constituted its very essence, and become a mere preparatory course for speciality; in short, it has ceased to be an educational system, giving place to mere instruction. The principal of a distinguished private school held a lecture-meeting for his pupils some time ago, and I was surprised when I found that this gentleman's morality was nothing but the "loose morality," tinged with a certain antiquated Chinese doctrine. I can give several other facts which lead us to the conclusion that conscience, the voice of God, is excluded from our education. For our educationists, the voice of conscience is so evanescent that they fail to feel it. But "better to have something than to have nothing," as our proverb says. Though their morality is loose and the voice of their conscience is faint, yet we have to be glad that even the name of morality has come to their use, while formerly it was entirely out of their consciousness.

The *Kyōiku Jiron* stated some time ago that there are now two streams flowing at the bottom of our educational circles, the nationalistic and the individualistic principles. At present, the former is in full swing. An article, entitled

Education and the Conception of Human Life, which appeared in a recent number of the *Kyōikudan*, is very interesting in connection with the two principles. The writer rejects the nationalistic principle on the ground that man lives the three-fold life, family, state and the world, and that education ought to develop this three-fold life within him. A step higher, and the writer will recognize another and higher life which man lives with God.

The *Nation's Friend* gives the result of its investigation concerning our female education as follows:

1. The number of pupils of primary schools.  
2,400,000 Boys. 1,200,000 Girls.
2. The same in the middle schools.  
30,000 0.
3. The same of the higher schools.  
4,000 0.
4. The same of the university.  
1,600 0.

Suppose we compare the whole number of boys in the higher course of education with that of girls studying in the Higher Female Normal School, the Higher Girls' School, and other public and private girls' schools in the country, then we get the figures,

107,000, boys. 20,000, girls.

What a great difference is this! "No nation can rise higher than its mothers!" It is our least comfort that female normal schools and other girls' schools are now increasing.

The Educational Department has always been an object of criticism, and especially so at present. Some say that statesmen competent for education fail to get the important positions in the Department on account of the struggles of partisans. But generally speaking, we have yet to wait for the appearance of statesmen of the sort, for we can scarcely find statesmen who have the true

idea of what man is. As to the present Minister for Education, we can safely say that no other such unpopular statesman has ever administered the affairs of the Department since its establishment. The *Kyōiku Jiron* and other vernacular papers are now severely censuring the act of the Department.

#### 2.—RELIGIOUS.

Christian papers are earnestly advising our Christians to strive for becoming a necessary factor of society. Mr. Watase said in his article in a recent number of the *Rikugō Zasshi* that the Christians of this country ought to become a necessary factor in the historical development of the nation, and that, in order to do this, they must try to get power and influence among the political, the social and the international circles. To confirm the ground of this his opinion he points to the fact that all the circles of our society lack the noble and pure ideal which is possessed by Christians alone. The *Fukuin Shimpō* argues that Christians should begin a movement, by which the impure literature which is so prevalent in society may be rejected, and that a daily paper should be published by Christians, thus to express the Christian view of things political and social.

The *Nihon Shūkyō* gives the report of the Second Christian-Buddhist Meeting, held on the occasion when Dr. Barrows came to this country. The public and the members of the association themselves feel that some co-operative work should be achieved by them. And this question was brought out in this meeting. The members seem to think all the religionists in the country may unite in establishing a certain philanthropic work. Whether this will successfully be carried out, we have yet to say. The *Sun* advises the association to make some

united effort in arousing religious interest among the people and in solving social questions.

The *Kokumin Shimbun* tells us that the Hongwanji reformers who were once so earnest in their work have lost their energy. One thing that not only Buddhists but all the Japanese lack is unswerving perseverance in achieving what is right. —C. N.

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#### NOTES.

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FROM 1882 to 1894 the number of criminals in Japan under 20 years of age has increased over 200 per cent.

\* \* \* \*

As was expected, the Rev. T. Yokoi has been elected to succeed the Rev. H. Kozaki as President of the Doshisha College in Kyoto.

\* \* \* \*

A recent fire in Hachioji, a town near Tokyo, destroyed the Greek Catholic, Roman Catholic, and Evangelical Association church buildings.

\* \* \* \*

Over six hundred members attended the Spring social gathering of the Scripture Union for Japan which was held at Shiba-ura, Tokyo, on the 17th of May.

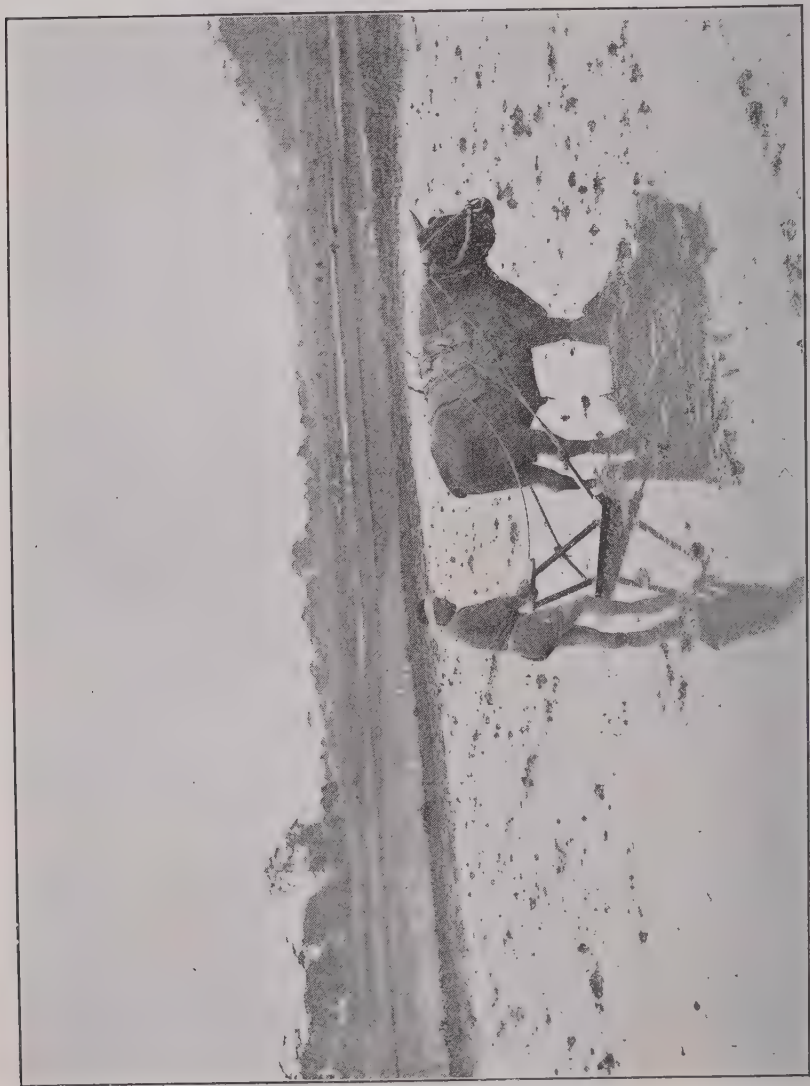
\* \* \* \*

We call attention to "Kola Tonic Wine," advertised in this magazine by Brett and Co. Physicians and missionaries say it is "a tip-top nerve tonic." Perhaps if more would use it there would be less need of "going home to recuperate."

\* \* \* \*

On the 8th of May union prayer-meetings were held in Osaka, attended by Christian woman living in the Kwansei district. Three hundred women attended the morning meet-





PREPARING RICE FIELDS.

ing, and about five hundred were present in the evening. Contributions were raised for propagating the Gospel in Formosa.

\* \* \* \*

The Eleventh General Assembly [or Synod] of the Church of Christ in Japan will meet in Tokyo, July 6th. Expansion of the Assembly's Board of Missions, co-operation with Missions, a change in the method of electing delegates to the Assembly, and the celebration of the Assembly's twenty-fifth anniversary are among the more important matters that will come up for consideration.

\* \* \* \*

A number of prominent men have organized an association for the promotion of morality on the basis of reverence for ancestors. Modern Japan certainly needs the efforts of all who are in a position to improve the moral condition of the people, but ancestor worship, however modified to suit changed conditions, as a ruling principle is not going to accomplish enough to repay the trouble.

\* \* \* \*

The *Kirisutokyo Shimbun* ("Christian News") gives the following statistical information concerning the five churches in Sapporo, Yezo, for the last year.

	Present Member- ship.	Increase.	Native Con- tributions.
Congregationalist .....	30	13	Yen 220.92
Episcopalian .....	59	29	Yen 51.00
Methodist .....	85	15	Yen 304.00
Ch. of Christ in Japan ...	151	11	Yen 411.00
Independent .....	128	17	Yen 655.55

\* \* \* \*

Fishermen at Kamakura are said to believe a curious superstition. Whenever a sea-turtle is caught, they sell him, but instead of delivering him to the buyer, the captors use the purchase-money in buying *sake* (rice-beer). After the turtle has had his fill of the liquor that "cheers and inebriates," the fisher-

men put him back into the sea, in the hope that the turtle's report of the glorious time he had on shore will induce the fishes to allow themselves to be caught the more easily. A truthful friend vouches for the reality of the above statement. In any case the story is good enough to tell.

\* \* \* \*

Miss H. Brittan, known by a very large number of foreign residents, especially missionaries, in Japan, died at the Occidental Hotel, San Francisco, California, U. S. A., on the evening of April 30th, 1897. At one time Miss Brittan was a missionary to India, and latterly conducted a Temperance Boarding House in Yokohama. She was 74 years of age at the time of her death, which was due to the infirmities of old age. The day before her decease, Miss Brittan landed in San Francisco, but the long voyage from Yokohama involved too much of a strain upon her enfeebled constitution.

\* \* \* \*

Much attention is given by Christian Japanese to the needs of discharged convicts. The Rev. T. Hara, of Tokyo, is one of those interested in this useful work. Last month he issued a statement, according to which 62 discharged prisoners are inmates of the Home which Mr. Hara established. Besides these Mr. Hara oversees 109 others who are employed outside of the Home, while friends look after 136 more. Yen 501.24 (about \$250.00) was earned by these ex-convicts, who do various kinds of work ranging from jinrikisha-pulling to printing. Another philanthropist engaged in this work is the Rev. T. Ito, of Yokohama, who has charge of fourteen discharged prisoners. Before these people start out to their work in the morning a Christian service is held for their benefit.

Before leaving Japan for home, Dr. J. H. Barrows, President of the World's Parliament of Religions, expressed himself thus :

"I do not look..... with any hope to the efforts of those good men who are seeking to find or found a new universal religion. Scholars have tried in vain to construct an artificial language which men shall adopt and use, out of the elements common to the greatest forms of human speech. Religions cannot be manufactured. Reducing Christianity and the non-Christian faiths to their common principles we bring the highest to the level of the lowest, cut each faith off from its history and eliminate from each at least some of the characteristic elements which give it energy, charm, and endurance. Furthermore, Christians, with very few exceptions, see in the historic Christ the substance of their faith, and could not possibly unite in a new system which would compel them to abandon their preaching of Him who lived and died and rose again for human salvation. The Church of Christ cannot reconstruct its system by taking out of it what the Church in all its branches has always believed. A victorious army in the thick of the battle cannot wisely throw away its long-tried weapons and manufacture new ones."

\* \* \* \*

Rev. H. Kozaki, until quite recently President of the Doshisha College in Kyoto, some time ago contributed a very sensible article to the *Kiristokyo Shimbun* ("Christian News"). The following points are taken from an epitome in "The Japan Mail" :

"The difficulties of evangelistic work are exaggerated by some churches, which wait for an elaborate organization before doing anything. The simplest and most effective way of spreading the Gospel is for every Christian to set about influencing those around him or her. The most urgent of Christian duties is the instilling of Christian

doctrine into the heart of the nation. Christianity floats on the surface of the national mind, but has not reached its depths. Much time and labor are wasted over unpractical schemes, over the establishment of societies whose permanent stability is more than doubtful. What can be effected in the way of union, by all means effect, but it is useless to attempt the impossible. There is no use in the Church encumbering itself with all the useless ornaments and paraphernalia of an ancient *daimyo* [feudal lord] on a journey. Socialism has been much discussed of late. But it is in no sense an urgent question in Japan. Neither the spirit of individualism nor the struggle for existence is felt much in Japan compared with Europe, though there is no saying what the future may have in store for us. It is only lately that, consequent on the abolition of military superiority, the mass of the people has had an opportunity of asserting itself. Individualism is only in the first stages of development and needs to be encouraged rather than checked. There is throughout the country too much ambition and too little steady application to the work in hand. Ambition has its uses, but becomes injurious when it renders men dissatisfied with the appointments they hold and careless of how their duties are discharged."

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# The Japan Evangelist.

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## THE MISSIONARY IDEAL.\*

WHAT IS THE BEST WAY FOR A FOREIGN MISSIONARY TO WORK IN JAPAN.

THE answers to this question will naturally arrange themselves into three classes which we may call:

I. The Japanese Ideal. Educational.

II. The Foreigner's Ideal. Episcopal.

III. The Gospel Ideal. Evangelistic.

The Japanese ideal is that the missionary should be a *Teacher*. Happy are the missionaries who can come up to this ideal. They are the *sensei*, the patriarchs, such as Bishop Williams and Dr. Verbeck, to whose feet the disciples come from far to drink in their words as did Saul of Tarsus when he sat at the feet of Gamaliel, or as the pupils of Socrates came to

him sometimes before daylight.

But the rank and file of missionaries cannot always command the patience to receive throngs of students coming at irregular hours of the day, and night, to hear they know not what, with minds hungry for information about anything that will help to make their country great and strong, but utterly indifferent to the foreigner's religion; which they think must be only another exploded system of superstition like their own.

The students want secular instruction, they want to hear the foreigner talk his own language and teach it to them that haply they may go abroad and learn what makes foreign nations great and strong.

The foreign missionary with an idea to the conservation of energy forms the students into classes and grades and ranks and has set times of instruction—a thing that the student by no means desires. He would prefer to come alone or in troops at any hour or at all hours, and listen and learn and ask questions and ruminate, or simply bask in the sunshine of the *sensei's* smile.

But the western ideas of set times for set studies prevailed and the Mission Schools sprang into existence. At first they were popular; and to this day they are the only schools in which a student can learn to speak and understand the English language; for the simple reason that they are the only schools in which English is the common language of the school.

The Japanese soon discovered that the schools were only a bait to the

\* Paper read before the Mission Convocation in March, by the Rev. Henry S. Jefferys.



Gospel book and they soon had a system of education of their own that entirely eclipsed that of the Mission Schools. There was a strong spasm of effort to bring the Mission Schools up to the proper standards set by the Educational Department of the Japanese Government and a passing over of the management of the Schools into Japanese hands with the result that the Mission Schools have been almost if not entirely ruined for the teaching of either English Conversation or the Christian Religion—they have been Japanned and secularized. The Bible is no longer used in them as a text book; their *raison d'être* has been taken away.

The day for erecting or founding any sort of *institution* upon Japanese soil that is intended to remain permanently under the control of foreigners has forever passed away.

What is to be done? Conform to the Japanese ideal. Don't try to build in bricks, stone, mortar or wood, but in human character; don't waste time in teaching English—the Japanese are willing to pay foreigners to do that; and even if they waste the foreign teacher's energies to no purpose—that need not distress the Missionary—let him do his own work, be a *sensei* and teach the Christian religion and nothing else.

If need be let him have a sign out at his front gate that at such and such hours he will teach such and such grades of inquirers, and that at such and such hours he will receive persons who wish to come privately for personal instruction. Let him take for his motto. "I determined not to *know any thing* among you save Jesus Christ and him crucified."

Saint Paul was for two whole years bound by a chain to a Roman soldier, and yet he received all that came in unto him "Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ; with all confidence, no man forbid-

ding him." In this way the church in the city of Rome was founded.

The collapse of the Mission School system, by which I mean Secular Schools for purposes of propagating Christianity, is not a thing to be mourned over, but a subject for thanksgiving that the energies of missionaries may now be released from the tedium of secular instruction and devoted to the sacred work of teaching the Christian Faith.

The foreigner who will go into the interior will soon find himself the centre of a large clientage of all sorts and conditions of men, who, when their curiosity about other things has been satisfied, will be willing for the very want of other subjects of conversation to listen to what the foreigner has to say about his religion.

If classes must be formed, let them be classes in the Evidences of the Christian Faith, making the New Testament the book of reference. The Japanese have a great fondness for foreign languages, and the New Testament is the book that is common to all languages. I have taught the New Testament in Japanese, English, French, German, Latin and Greek since coming to the country. I think that it makes but little difference what language is used in the study of the New Testament from the fact that the words are new. The words are new because the ideas are all new to the Japanese mind. The foreigner as the teacher of this religion from what they think is its "original source" has an influence that his more able, learned, and it may be more pious Japanese brother cannot attain unto.

Therefore I say let us conform to the Japanese ideal and be Teachers of the Christian Faith to the few or the many who may come to us to learn its mysteries.

Let us respect the will of the nation and show the Japanese that

Religion is superior to even so good a thing as Popular Education.

Let our influence be the personal influence of the Religious Teacher. That the Japanese can understand.

The Japanese educational system is now complete to their satisfaction. It is still incomplete according to our standards because the education of woman is neglected, yea, even almost ignored. But even in this department the enlightened and intelligent Christian woman can do more in a community by the power of her personal influence visiting in families than by any system of separating or segregating individuals. Schools of Divinity, for catechists and Christian Teachers and Preparatory schools therefor; and for the children of Christian parents and the like, will be needed always but they can never be permanently controlled by the foreign missionaries any more than the real property in land and buildings can be held by them.

Let us now discuss the Foreigner's Ideal of the best way to work in Japan.

Leaving out for the moment those who devote their energies to Education, the mass of foreign missionaries think it best to work by means of native agents more or less under personal control.

Even those protestants who loathe prelacy and look upon episcopacy as akin to popery find themselves forced by the very nature of things to exercise an oversight and attempt a control over native pastors and evangelists that is entirely inconsistent with the doctrines of "the parity of the ministry" or of "the divine right of the congregation to rule in matters of faith and discipline."

Their responsibility for the honest and economic expenditure of trust funds forces them to positions of power.

The sum total of Christians

in Japan is 103,691. Of these the Franco-Roman Mission claims 52,171; the Russo-Greek Mission 23,153; and Anglo-American 6,337; a total professing obedience to Apostolic Bishops, of 81,661. Of the remainder, the Methodist and Presbyterian Missions claim 10,724, and claim that their ministers should exercise oversight and control. There now remain 11,306, but of this number, how many may be classed as nominally under the oversight, if not the attempt at government by foreign missionaries? It would be quite safe to say that not more than five per cent of the whole number of Christians in Japan have escaped entirely from some sort of foreign control.

Those who have escaped decreased in numbers, notably in the case of one group where there has been a loss of 1,299 members during 1896.

Even those missionaries who work to build up self-supporting congregations personally employ and pay native agents to work for them in spreading the doctrine abroad. Over these men they must in the nature of things attempt to put into practice some sort of control over their preaching and conduct.

To put it plainly the foreign missionary's ideal is to be a little bishop over native workers. The native evangelists are to do the bulk of the work and the foreigner is to reap the glory, and to find the funds.

This plan worked so well so far that it may seem like sacrilege to say a word against it. Nor do I intend to say a word against it so far as the foreigners who attempt this control over Japanese have apostolic authority. Nearly eight-tenths of the Japanese Christians are under apostolic authority, and their numbers increased in 1896 at a rate of more than 4 per cent in a year.

I may be mistaken, but I do not think that Japanese are restive under the government of apostolic bishops,

but they cannot help seeing the inconsistency of those who come to teach them the doctrines of the "parity of the ministry" and the infallibility of the congregation and then attempt to control them because they are foreigners and hold "the power of the keys" of the *safe*.

The idea of being under the control of a foreigner is particularly obnoxious to a Japanese for the reason that they have been accustomed to employ foreigners; and even unto the present day no person has any right to reside outside the concessions unless he be nominally, at least, an *employee* or hireling of the Japanese and his employer has a legal right to send him back to the concessions.

Other things being equal, the Japanese is the best messenger to bear the glad tidings of salvation to his fellow countrymen, but it does not follow that he has a vocation to spend foreign money in large quantities.

The idea that Japanese can be converted in large numbers by the display of material resources is not only a mistake, but the better class of the people are repelled and the covetous are attracted by such a policy.

Too often the foreign missionaries' time and strength is taken up in serving tables rather than in the more serious and important work of breaking the bread of life to starving multitudes.

If the foreign missionary is freed from the management of funds should he still aim to direct the energies of native evangelists?

Happily under episcopal government that question is practically solved for us; it is the business of the bishop to govern both us, and those over whom he has placed us: but the question still remains as to whether it should be our *ideal* to attempt to have large numbers of catechists under us.

In the nature of things for some time this may be necessary from the fact that so long as there is a city pastorate or an attractive educational position in the capital vacant it will be impossible to induce the Japanese clergy to go into the country. The centripetal influences are so strong that we must furnish the centrifugal forces, and because no Japanese catechist will go into the country who can by any hook or crook get an excuse for staying in a larger centre, we must take those who are left; who are of such moderate abilities that they may submit for a time to the supervision of a foreign priest; but I do not think that we should endeavor to make this method of working through agents our highest ideal for several reasons.

The Japanese are quite capable of managing *institutions*; they ought soon to be able to manage their own people working as catechists and Bible women.

The day ought soon to come when a Japanese clergyman will be ready to say "Here am I! send me to Utsunomiya, to Mito, to Niigata, Takata, to the mountain towns, Wakamatsu, Yonezawa, Yamagata, Fukui or to any centre where I can be most useful."

But some one may say, how, does this affect us? It affects us in this way. We are a spectacle unto all men! We are living epistles known and read of all men! It is our business to set the Japanese an example. To set before them the proper ideal of the Christian ministry.

There are foreign missionaries who have a vocation to teach and their influence is felt deeply and widely, but they are few, and not the many who are thus employed; and Japanese are coming from abroad with higher degrees than ours, with later information and able to express themselves in their own language, in a manner that we cannot attain



unto in less than two generations of study except in one or two cases that are altogether extraordinary and phenomenal.

As to literary work in the Japanese language. There is very little of that possible for us that could not be done better by a Japanese. Our principal influence being to keep the language simple and easy enough to be within the reach of the comprehension of the ignorant classes.

The matter of government can be done by the bishops, and when they need help, other things being equal, the native clergy will naturally be most useful.

The future for the foreign missionary lies in the direction of direct effort for the conversion of the heathen.

"Do the work of an evangelist"

"Make full proof of thy ministry"

"Study to show thyself approved unto God, a workman that needeth not to be ashamed."

To be sure these islands will never become Christian by the direct efforts of foreigners alone.

The great bulk of the work, especially in the outlying villages where 7/8 of the people live, must be done by native evangelists, but at present while they seem to be full of words and zealous in utterance, they seem when working alone without foreign help of some sort, to lack the power of collecting large audiences or of arousing permanent interest in the minds of their hearers, nor do we find, among the catechists at least, that burning zeal and love of souls that should characterize the true missionary.

It is for us to set them the example. Those who work with us, and whose learning has been put into immediate use in the field, will be quite as effectual in the conversion of their fellow-countrymen as those who lead a more contemplative existence.

We have the example of our Lord,

who went about among the cities and villages preaching, who said "— Let us go into the next towns that I may preach there also, for therefore came I forth." We have the example of Saint Paul abundant in missionary labors, and whose care for all the churches followed his own planting of them.

*The Church in Japan.*

### "PROPOSED TRANSLATION WORK."

EDITOR JAPAN EVANGELIST:—

When Rev. Geo. W. Taft went home in the spring he left under my oversight the translation, already considerably under way, of Uhlhorn's "Conflict of Christianity with Heathenism." This will probably be completed and published in the fall.

I am myself planning to adapt and have translated parts at least, if not all, of Blaekie's "Natural History of Atheism." Probably, upon careful examination, it will be found unprofitable to translate the whole; but it seems pretty certain that many parts of that valuable work would furnish the atheists and agnostics of Japan with profound thoughts for careful reflection.

ERNEST W. CLEMENT.

### NOTES FROM THE LUTHERAN MISSION.

A GOOD deal is being said and written now about the recent falling away from Christianity in Japan, and the probable causes of it. This mission has experienced no such falling away. On the contrary, our record has been one of uninterrupted progress from the beginning. This progress has not been rapid, but it has been steady and sure. We carefully instruct all candidates for baptism in the Word of God, and Luther's Catechism. As a consequence, they have a solid foundation



for their faith, and very few of them have gone back to the world.

The attendance at the Saga church is good. Most of the Christian people are in their places each Sunday, and a few non-Christian people are always present. The attendance at the out-stations is good, and considerable interest is manifested. The Sunday-schools are also in a hopeful condition.

I have recently had a new experience in my work here. The proprietor of a large coal mine some twenty miles from Saga has invited me to visit his mine regularly and preach to his people. He furnishes the house, and gives me the benefit of his presence and moral support. This man is not a Christian; but he wants Christianity taught to his people because he says it will make them honest, obedient, and virtuous. He is a kind and considerate employer, and is highly esteemed by the miners, hence his recommendation of Christianity will have great weight with them. This man cares much more for the influence of religion on us in this life than for its promised rewards in the life to come. I am to have eight hundred people under my instruction at this place.

The official classes of Saga have an insatiable thirst for English now. At the request of the Chief of Police, who is himself to be a member of the class, I am just beginning the instruction of fifty policemen in English conversation. I give them two lessons per week. Through this association I hope to enlist their sympathies for me and my work, and

ultimately bring them to a personal interest in Christianity.

Four judges of the city courts also come to my home regularly for instruction in English. These men talk with me freely of Christianity and the state of my work here, and I hope soon to begin a study of the Bible with them.

I see in the Evangelist for May a notice of proposed literary work, and an invitation to others who have anything in hand to write of it. I have just published in Tokyo a translation of the "Common Service," in general use by Lutheran bodies throughout the world. It is the old historic service of the Church, purged of its Roman errors by Luther and the other Reformers. Besides orders for morning and evening services, introits and collects for each day of the Church Year, and some special prayers, it contains the Passion History of Christ (arranged from the accounts in the four Gospels), and forms for Infant and Adult Baptism, Confirmation, Ordination, and Marriage and Burial Services. All of these will be found short, simple, scriptural, and helpful.

Fleming H. Revell Company, of New York, will bring out in a few weeks, possibly before these notes are in print, a book on "Japan and Christianity," from my pen. This book gives a pretty full discussion of the history and condition of Christianity in this empire, as I see it. It will be slightly smaller than Dr. Lawrence's "Modern Missions in the East."

R. B. PEERY.

Saga, Hizen.

# Human's Department.

## MISS HARRIET G. BRITTAN.

"A SLEEP in Jesus, blessed sleep." This blessing came to our Miss Harriet G. Brittan to-day at 3 o'clock here at the Occidental Hotel, San Francisco, Cal., and so quietly she passed away that those standing by could hardly discern between the waking and the sleeping.

So this faithful veteran passed to her reward after almost seventy-five years — fifty of which were spent in the interest of foreign missions, most of it in service on the fields of Africa, India and Japan, in the latter not in the work with the people so much as in making a home for missionaries.

Others will write more fully of her life and work; I will write simply of her closing days.

Her adopted daughter, Pauline, she sent to America last fall and this spring she disposed of her property in Yokohama and started to America to join Pauline who had taken sick and was at St. Luke's Hospital, New York. Miss Brittan had also been sick for several months but hoped that the sea journey would build her up so that she could make the overland journey. She sailed from Yokohama the 13th and while she had no trained nurse yet she was in the same room with Mrs. McCauley of Tokyo and together with the kind stewardess she lacked nothing, but she gradually grew weaker and was so weak that when carried to the carriage from the steamer, yesterday April 29th, she fainted. She was brought to the

hotel where a good room had been secured by Mrs. McCauley. A doctor and a trained nurse were called and all was done that could be done but she gradually failed.

She asked me to write to Mrs. Van Petten, and say that by the mercy of God she had come this far and if He willed she would like to reach Pauline but added "just as He wills, He wills, just as He wills." Later Mrs. McCauley told her that she was writing to Pauline and should she send a mother's love; she looked brightly and said, "Yes, *more* than a mother's love;" and so the dear adopted but loved daughter may be sure that she tried to reach and be with her and may she be able with just as sweet a resignation to say,

"Just as He wills, just as he wills."

Early in the afternoon Mr. Taft was asked to call the Rector of the Episcopal Church of which she was a member. He came and remained with her to the end. Awhile before she passed away, he prayed with her and she showed signs of understanding. Five minutes later the pulse grew fainter, the last breath was drawn without the least difficulty and as quietly as a child rests she fell asleep.

"Safe in the arms of Jesus."

The funeral services will be from the Episcopal Church and she will be laid to rest here.

The morning her packing was finished a photograph dropped out on

the floor. I picked it up and showed it to her and she said, "Yes, that was taken in India." I asked where I should put it.

She said she did not want it and at my request gave it to me. I send it with this. It may not be the best or most recent but I know all will recognize the kind benevolent face which has beamed upon them from the head of the table at her missionary home or as with hearty hand clasp she bid them good-by and God speed in their work. I was often with her during the voyage but it was best for her not to talk much; but one morning a day or two after sailing she was especially interested in reviewing the past and she related the following which I give as a good illustration of the deep interest she took in the welfare of others, temporal and spiritual.

During the Rebellion she had charge of a hospital kitchen—known as the "Union Kitchen," on an island in Long Island Sound where there were between six and eight thousand soldiers all the time for months.

"The accounts of that kitchen would be some thing startling," cried she; "for instance I made twenty pounds of beef into tea daily and I had charge of only the very weakest in one department of this great sick army."

"The supplies sent in were wonderful, we lacked nothing. If I wished a hundred red flannel shirts, a barrel of flour, lamps for the prayer room, any thing—I had only to send a request to Henry Ward Beecher and the things came promptly and usually in excess of what I requested."

"There were so many pathetic cases, so many things, to arouse my sympathies that I could not stand the work long and so after six months of the hardest but most happy services I was sent away for rest.

As I said so many cases drew upon my sympathies but one especially has always helped me not to doubt the grace of God.

"He was a poor wounded fellow brought into the hospital one day unconscious—a bullet had been driven through his lungs, and came out through his back. After a few days, days of medical care he rallied and seemed conscious—and I would talk to him of Jesus, but after a while he would look up with the greatest indifference and say "*How?*" Many clergymen would come out from New York and Brooklyn and speak with the patients and many through them and others were won to Christ, but this poor fellow seemed the least responsive and finally he became known and given up as a hopeless case; but I was there with him constantly perhaps because of the very hopelessness of the case I could not and would not give him up—often talking to him of the suffering Savior.

"In the cot next to him was an Irishman convalescent but still weak from chronic dysentery.

"You may not know that peaches are good for dysentery. I had to go away for a day and I went to him just before I went to tell him that he must not eat any fruit while I was absent except peaches. When I returned, I learned that he was much worse. I hastened to him and looking up pitifully into my face he said 'O, Mam dear'. (They all called me 'Mam dear') 'If I had obeyed you I would not be where I am now.' I saw his time was short and pointed him to Christ, and before hastening away for something to give him relief I turned to this man who had given so little response when I spoke to him and I said to him, 'Here is a work for you to do—that man in the next cot is dying, you point him to Christ.'—'Oh, I cannot, Mam dear, I am not

a Christian.' Yes, but you know Him and so tell that poor man of him." In a few hours the poor man passed away and the other relapsed into the same indifference whenever I spoke to him of eternal things and it did indeed seem hopeless. The inflammation increased and the Doctor came to me and said that he could do nothing more for him and asked me if I had anything I could give to him. I told him that I had nothing but what I had tried except turtle soup. 'Well, said the doctor, try that. He surely can not last long and it may give relief.'

"I made a bowl of good turtle soup and took it to him.

'O do not ask me to eat anything, Mam dear'. 'Yes, you must taste this at least'.

"He did and exclaimed, 'O that is so good, let me take all.'

"He drank it all and soon went to sleep and awakened greatly refreshed.

During the following week he drank two or three bowls of it. When the doctor pronounced him on the road to recovery, and in a few weeks he was able to return home but insisted that it was due to my nursing and not to him.

"The Government does not give clothing when one is ready to leave the hospital, but I obtained them through Dr. Beecher and when he was dressed and came to tell me good-by, he looked so fine I hardly knew him. He was as profuse in thanking me and I was so saddened that he would not look away to Jesus, and I told him so and urged him to trust in Jesus and to be assured that it was by the goodness of God that he was restored but he turned it away carelessly,

"Turning to my desk where I kept books which I gave to those going away I wrote his name in it from me and the words. 'Meet me in heaven'; and he went home.

"I wish I had the letters which he wrote me a few weeks later. But I

took them to India and the red-ants ate them together with many others which I prized.

"They were very poorly written letters for he was an uneducated man but they were very precious to me for they told how he had returned to his home, what a happy home coming it was and how, for two or three weeks it satisfied and then the Holy Spirit began to work on his conscience and he had no peace, 'All that you told me,' wrote he, 'came back to me, for while I seemed indifferent I heard all that you said and the Holy Spirit brought all to mind so that I could not rest. I went into an old empty house and prayed that I might not leave it until I was at peace with God. The prayer was answered and I came out a saved and free man and I wish to assure you since you were largely influential in his hands for bringing me to Him.'

"He then wanted to know what he should do. I advised him to unite with the church at once and enter Christian work and he wrote me that he had and had a good class in Sunday School.

"This was the last letter I received from him. He was not strong and I do not think he lived long after that, but I have never forgotten it and it has been a help to me since not to be discouraged but to trust His grace."

This is a recital of one deed of love—and the result of faith in God to change a heart. How much could have been written that would have been an inspiration.

I expressed this and she gave the same reason as assigned by Catherine Booth, "My life has been too busy a one to write an account of it." Others who knew her more intimately can write more fully but I will simply add that since I met her in 1890 on my arrival in Japan and and my going to her home I did not meet her until now. During my stay



with her so deeply was I impressed by her life that since the thought of her has been an inspiration and help and this has only been strengthened by these days as she went forth in simple trust to meet death, "She being dead yet speaketh." Yours in the same hope.

OLIVE M. BLUNT,  
*San Francisco,  
California.*

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MISS HARRIET G. BRITTAN.\*

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IT is not an easy matter to give a sketch of the life of a dear friend from whom one has very recently been separated, even when one has all needed facts at hand. In this case and at this time only a brief outline can be given; but we hope to see at a later date, from some pen, one that will do justice to the brave, earnest spirit that has gone. Harriet G. Brittan was born in England (?) in June 1822, and went with her parents to New York when a child. Her father was a clergyman, and by him she was confirmed in the Episcopal Church at an early age.

A terrible fall in childhood, from the third to the first floor, so injured her spine that, until she was eighteen, she could not leave her bed, except as she was carried. From that time, she gradually regained her health, but was never able to walk well. The strength of conviction that enabled her to go to Africa forty four year ago, in spite of physical weakness, and the fact that she might have lived in luxury at home, as she had a comfortable fortune in her own right, must have been tremendous. She could not live in Africa, being constantly attacked by the fever, which compelled her return. It was a terrible trial to her to leave; the more so, because

she had promised to become the wife of a Missionary there. He could live in Africa, she could not. To his proposal to leave that field for one in which she could live, her high ideal of duty would not allow her to listen for a moment. No, she would not take him from his work. She endured the climate as long as she could, and was, finally, carried on board a sailing ship, with little expectation that she would live to reach home. The fact that the voyage proved to be just the thing needed to restore her, is, probably, one reason for her eagerness to undertake the last voyage of her life. During the year or two of convalescence, it must have been that she wrote her very interesting little book on Africa, which she gave to the Society that sent her out. She next went to India, where she labored for twenty years. Her pioneer work in the Zenanas was very valuable, not only to those whom she taught, but, also, to the missionaries who followed her.

She built up several schools; and, while at home on vacations, earned large sums of money for the society, by her illustrated lectures on India. During those years, she, also, wrote three charming little books, on different phases of life there. A little child named Hattie was adopted and cared for as her own, until she was able to do for herself. She is living now in the United States.

Later Miss Brittan came to Japan, and built up the girls' school now located at 244 Bluff. Finally, at sixty three, she gave up regular mission work. In the mean time, business reverses had swept away her fortune, with that of other members of the family, and she had saved from her salary almost nothing. How she ever managed to live, support the child she had adopted, and at the same time assist invalided relatives in the homeland, is a mystery. Her

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\* Read at the Memorial Services.

own explanation was, "I have done what I could, and God has blessed my efforts." She also provided employment for at least a score of poor Japanese girls.

Her work for destitute Eurasian children must not be omitted. Familiar with that work in India, her heart went out to the poor little waifs so badly born and so friendless.

The 1800 *yen* collected for the purpose of founding a Eurasian home, represented an enormous amount of thought, of labor and of sacrifice.

The different condition of things in Japan, caused her to abandon the idea of building a separate home, and give the money to one of our Mission schools (Kwassui Jo Gakko, Nagasaki, Japan), to be used for needy Eurasian children. Up to the present time, three children, Misa, Hattie and Hatsu have been cared for, and the fund has been increased a little. It is hoped to make it a permanent benevolence.

During her last illness her patience and entire submission to God's will was very marked.

On the voyage, Miss Blunt writes, "Dear Miss Brittan is so patient and good that it is a pleasure to do anything for her and to be with her."

Miss Brittan, herself, dictated the following among other messages, "I want to reach my home, and see Pauline and others, but I say, 'Thy will, not mine, be done.' I am resting in His promises.....Please give much love to all." A similar message was dictated from the Occidental Hotel, the day before her death.

The last word is from Mrs. MacCauley. She writes that from six

o'clock of the day they landed, Miss Brittan seemed to grow worse. On the proposal to send for a doctor, she said, "A doctor can do no good." One was called, however, also a trained nurse, but, at 5 P.M. the next day, she quietly passed away.

The funeral services were held at an Episcopal Church in San Francisco, and the burial was in a cemetery there.

Many of us would like to have been with her to the last, and all of us will miss her; some, very much indeed, but to Pauline, who is so sorely bereft, our hearts go out in love and sympathy.

The Christian home for travellers established by her at No. 2. Bluff, is a fitting monument to her tireless industry, and we rejoice that it stands, and will continue to stand, for that purpose.

A memorial service was held in her late home, by kind permission of Mr. and Mrs. Staniland, on Monday, June 7th, at 8 P.M., conducted by Dr. Meacham, and participated in by intimate friends of all denominations.

Just at the close, after the benediction had been pronounced, a well-known business man, who was present, desired opportunity to testify to his appreciation of the deceased. His deep feeling prevented many words, but the few uttered were a heartfelt tribute to the kindness and worth of her who has gone.

May it be the privilege of all here to endure to the end, as she did; and meet our last enemy as bravely "Through Him who hath loved us."  
—C. V. P.



Conducted by Miss CLARA PARRISH.

MOTTO: "For God and Home and Every Land."

PLEDGE: "I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors as a beverage, including wine, beer and cider, and that I will employ all proper means to discourage the use of, and traffic in, the same."

OBJECT: To unify the methods of woman's temperance work the world over.

BADGE: A knot of white ribbon.

HOURLY PRAYER: Noon.

METHODS: Agitate, Educate, Organize.

DEPARTMENTS: Preventive, Educational, Evangelistic, Social and Legal.

THE POLYGLOT PETITION has been circulated throughout the world and signed by representatives of over fifty countries. It asks for the outlawing of the alcohol and opium trade and the system of legalized vice. The chief auxiliaries of the W. C. T. U. are the United States, Canada, Great Britain, Australia, South Africa, India, Japan and the Sandwich Islands.

## NOTES ON THE PROGRESS OF TEMPERANCE WORK ALL ROUND THE WORLD. THE NEXT INTERNATIONAL CONVENTION. A THRILLING EVENT AT MUKOJIMA.

THE one event toward which all white-ribboners are now looking is the Fourth Biennial Convention of the World's Woman's Christian Temperance Union to be held in Toronto, Canada, the last week in October of this year. The other conventions met in Boston, Chicago and London, respectively, and the probabilities are that the Fifth will be held in Paris, in connection with the world's Fair in 1900.

The W. C. T. U. is organized in forty-eight different countries and it is expected that delegates from many of these will be present at the Toronto meeting, including such celebrities as the Lady Henry Somerset; Lady Windeyer, of Australia; the daughter of Count Tolstoi; Sister of the governor of Iceland; Ladies who are our representatives on the mission fields of Madagascar, Ceylon, and, we hope, Japan, as well as others. A

letter from Miss Agnes Slack of England, Hon. World's Secretary, just received, says: "England will send a large delegation; New South Wales, Victoria and Tasmania will be especially well represented, and even Africa is taking great interest in appointing her delegates."

By the Secretary's letter I am reminded that all National W.C.T. U.s' have power to appoint some one to represent them on the World's Executive Committee. With several of Japan's members at home on a furlough, we ought to have a voice there. Reduced travelling rates have been secured and delegates will be entertained by the citizens of this clean and hospitable city.

All Christian and philanthropic societies of Toronto are vying with each other in their efforts to give a royal welcome. Local committees were appointed months ago; the Horticultural Pavilion, the largest

auditorium in the city has been secured, and great preparations are being made for this intellectual and soul-feast.

The Convention of the Dominion women precedes the World's—held also in Toronto, and the latter is followed by "the gathering of the clans" from the States, just across the Lake at Buffalo, so that, for nearly three weeks, some of the very best of the brain and heart of the world will counsel together in the interests of childhood and the home. That these deliberations will be profitable to the world we haven't a doubt.

What a beautiful thought that, at the noontide hour, and—

"'Tis always noontide somewhere," the great hosts of temperance workers, from now until the time of this grand meeting, will remember Miss Willard and her comrades, and ask God's richest blessings upon their every effort. May *many* in Japan "Swell the chorus" so that the world's prayer chain may pass us, unbroken, and we feel, even at a distance, that we have a special part.

Those who read their church papers, and the organs of the various Christian Societies of the world, cannot doubt that the sentiment in favor of total abstinence is growing everywhere. Canada is taking the lead just now, in agitating the question, as she generally does. The Plebiscite vote is soon to be submitted to qualified electors, the Government having promised that if the result justifies them in doing so, they will pass a prohibitory law, whether or not it passes this time, we predict that Canada will be first to give universal prohibition. With her Jubilee Celebration, many great conventions and a prohibition campaign on hands, the "Land of Evangeline" must surely be often in our prayers this year.

In the States great progress has recently been made. That which, perhaps, "sounds the key-note" most clearly being the announcement that there will be no wine at the white House during the next four years—not even at state dinners. Sixteen years ago, to be sure, a similar decree went forth, but the world gave the credit to a woman, and not to the Chief Executive, himself. We feel that it means infinitely more to have the word go out that the President is a total abstainer *from principle*. Perhaps President Hayes was such, also, but the people got the impression that it was through Mrs. Hayes' influence that liquors were banished, while now the good wife's name is scarcely mentioned in connection with it. In the face of the comments that have been made by the editors of even the secular papers, no Christian President of the United States will ever again *dare* "put the bottle to his neighbors' lips," or himself look upon "the wine when it is red," while he stands as the Leader of 70,000,000 people.

Another hopeful sign of the times in the State is the fact that men are manifesting more interest than usual in the temperance work. For twenty years women have, in the main, carried the burden in this line of Christian effort, but now we have the Anti-Saloon League, composed of men, which bids fair to eclipse the record of any other society. The National Union was formed only a few months ago, yet it has already held more than 10,000 meetings. If reports be true liquor dealers and brewers are alarmed as never before. Often they have urged their supporters to be more zealous, saying, as I read in one of their journals: "Arouse yourselves, brothers, or these fanatical women of the woman's Christian Temperance Union will stop our business,"



but they would be even more exercised if men were to begin as aggressive a work as the women, for they recognize the fact that the saloon is in politics, and that not until he who holds the ballot says the "saloons must go," will king Alcohol tremble. When father and mother are "agreed as touching (any) this one thing," then shall we "save the boys," but with the mother teaching him not to "yield to temptation," and the father voting to open the temptation right in his face, it does not take one long to determine who, in nine cases out of ten, has the greater influence. This picture may seem overdrawn, but it is the correct painting of tens of thousands of homes. But that it is true of fewer to-day than ever before, we are equally sure. The victory shall be ours. "Every tree which our Heavenly Father hath not planted shall be rooted up."

And not only in Canada and the States do we see the work advancing, but in England, Australia, South Africa and even India. All of these countries have held their National Conventions, recently at which many new members were reported, and more excellent methods adopted for future work. At a meeting not long ago in London, there were ninety thousand more *written* applications for tickets of admission than there was seating capacity in the auditorium. The outlook was never more hopeful and we only need our brothers' held, everywhere, in order to give the liquor traffic its death blow.

Interest in the department of W. C. T. U. work known as the Rescue Home grows greater each day. Mr. Crittenden has written again asking how much money is needed, and the committee have asked for the very modest sum of \$5000. This would make it possible to remove the indebtedness, add to the build-

ings, and formerly open it. As the readers of the *Evangelist* know, it was through the instrumentality of Miss Kate Youngman that this work was commenced, she herself, having rescued nine girls previous to the appointment of a committee for permanent work. "The Home is for the purpose of instructing rescued women in some line of industry which will make them self-supporting." This we take from the rules of the Home.

Captain Brinkley of the *Japan mail* and the editors of some of the vernacular papers are considerably stirred up over the contumely of some classes of Japanese toward foreigners. Is it not possible that this is due, partially, to the bad liquors now manufactured in Japan, or shipped in by enterprising firms in other lands? At Mukojima during the cherry blossom festival season, some foreign ladies, missionaries, were asked to drink by drunken Japanese men and when they refused were pursued, their hands held, and the *Sake* cups put to their lips. Probably the only thing that saved them from having the vile stuff poured down their throats was the appearance upon the scene of some coolies who were bright enough to see the situation at once, and secure for themselves the refreshing (?) draught by slipping up behind while the scuffle was going on. I have never heard of anything to equal it in any land. Sometimes it takes such unusual things to arouse us, and give us the courage to demand that these insults be not repeated. I have this story from the lips of one of the ladies thus insulted, and it is not exaggerated.

Dear comrades does not the situation call for a new consecration to this work? I pray that you may, by voice and pen, take advantage of every opportunity to teach the effects upon the Nation, and upon the in-

dividual, of intoxicating drinks, and not only to teach, but that you may organize the forces for the propagation of temperance truths. At least let us try to see that our Christian helpers abhor these things and know the reason why.

### KOBE CONVENTION.

June 22nd, 1897.

*Dear Friends in the Kingdom and Patience of our Lord Jesus.*

May I write you all once more to meet before the Lord in September, that we may seek from Him a clearer sight of His glory and power and be ourselves endowed with Spiritual power for witnessing for Him in this land? If we gather in His name, looking up to Him alone He will most surely fulfil His rich promise to us in a way far above our thought or expectation.

We hope to have two meetings a day from Monday September 6 at 7.30 P.M. I am seeking the help of others whose addresses I believe would be to the spiritual edification of all. The length of the meeting will depend on their answers. But anyhow we hope that it will last till the Thursday evening.

Satan is putting forth his power now in many ways. If we are worthily to uplift the cross of Christ in its drawing power we must ourselves take time to be alone with God, and receive the endowment of His power. I would invite all to come, laying aside, if needs be, even important work that with quiet hearts we may unitedly come before God.

I will gladly answer any enquiries that may be sent to me.

Yours in the bonds of the Gospel.

BARCLAY F. BUXTON.

### REVIEW OF VERNACULAR JOURNALS ISSUED IN JUNE.

I.—SOCIAL.

ALMOST every periodical of Japan issued in June and in the latter half of May has related some of the ugly phases of society. First under notice comes the morality of the higher classes. A certain doctor, a certain lawyer, a certain writer, a certain higher official, etc., were all found guilty of some crime or sin. There was a statesman in China who polluted his sister-in-law but was influential as a minister. A correspondent of the *Sun*, who is now said to be in a high position, boldly proclaimed, taking the advantage of the example of the Chinese statesman, that any one may be used as a statesman, if he has certain talent, notwithstanding his immorality. But such a sentiment is not so prevalent as it was a decade ago. For we hear that a higher functionary who was accused of bad conduct was reluctantly permitted to preside over a council held by the local governors, and that he is now an object of sneer on different occasions. But how can the people, who are so patient as to let the immoral Pontiff of the Hongwanji remain in his high position, take heart to dismiss the functionary?

The ruin of the peers has been another topic of our periodicals. Some kind of gambling is prevalent among them. Even such crimes as fraud and misappropriation are found among them! How ignoble are their struggles for membership in the Higher House which are now going on! The *Nation's Friend* holds the opinion that the peerage should be entirely abolished, for they do nothing for the nation but harm. At any rate, there is certainly a general feeling against the peerage, which has been caused by the

corruption of the peers, notwithstanding their rank and ability.

If we observe the actual condition of our lower classes simply by what our papers furnish us concerning these people, we shall be at a loss to know how sin is really raging among them. Cases of murder, of parricide, of homicide, not saying anything of theft and burglary, have been so frequent these two months that almost all the vernacular papers devote one of their columns to the record of these cases. The *Yorodzu Chōhō* sometime ago gave statistics which show the increase of such crimes as result from immorality and the decrease of those caused from poverty. Several of the vernacular papers studied the cause of these regrettable social phenomena. The *Kyōiku Jiron* counted four causes: first, the notes of many papers which teach, in a certain sense, the way of committing the said crimes, by devoting themselves to the information of various kinds of tragedies; second, the prevalence of the *tantei shōsetsu* (spy-novel); third, the war-like spirit since the Japan-China War; and lastly, lack of policemen. Now these may be the direct causes of the said phenomena; but is not lack of faith in religion, which the *Nation's Friend* pointed out, the cause of the causes? And I should say that most of the Japanese educationalists, who divorce religion from education, thinking education is complete in itself, are responsible for the phenomena in question.

The *Jiji Shimpō's* editorial is interesting in connection with the above, which is, I think, worth reproducing: Notwithstanding murder is one of the greatest sins, the criminals for this act are not less than some sixteen hundred every year. Especially, nowadays witness the scandalous cases in succession. There appears a man who murders his wife, and there a son

who dared to stab his father. What a regrettable condition is this!..... The Ochanomizu tragedy, in which a man murdered his wife, was caused from the impure conduct of both parties. The Koiwa-mura murder case was also caused from breaking the relation between man and wife, parents and children. .... Generally speaking, we should say that society is responsible for these phenomena. .... But is it rational to say that they will become less and less, if the higher classes of the people, who possess higher position both politically and socially do not cease to be one of the sources of immoral phenomena?

That students come to rank high in the number of these said sins and crimes, is of special regret, they being the strong constituent of the next generation. Some of our educational papers argued the necessity of reviving the bushidō, or the samurai morality, which emphasizes honor and chivalry, by which to check the corruption of students and to promote their morality. In connection with this opinion, I would like to mention here the much-talked-of *Nippon Shugi*, or the Japan-centre principle. This is regarded by some as a new movement, but I think it is rather an attempt of reviving ancient Shintoism, with some modern *isms* added. Both the samurai morality and this Shintoism are certainly the result of the reflection of a certain class of the people upon the corrupt condition of the nation. A step higher, and they will come to recognize that the revived samurai morality and the modified Shintoism are too narrow for the progressive Japan. This class of men has now come to youth, in which men assert their individuality to the detriment of others.

I have thus far dwelt upon the dark side of society. But any impartial observer must see all her

phases. I wonder why our papers speak so loudly of the evils of society, over-looking how good men and wives, who are truly heroic in their conduct, are frequently decorated by the Decoration Bureau. The papers sometimes give certain notices of those heroic people in a corner of their columns. I would like to ask them, why do they mention their honest life in fine print, while they are ever ready in publishing the so-called third page matter (by which notes on theft, intimidation, murder, and all other social evils are meant) in heavy type?

Turning our attention to the labouring class, we see that the question of capitalists and their employees is gradually commanding the attention of the public. Strikes at the Yokohama Dock Company, of all the ship-carpenters at the same place, at the Yokohama Ship Construction Yard, of the coal-miners at Takashima, Kyūshū, etc., all took place in these two months. The cause of all these strikes is to be found in the rise of quotations and the indifference of capitalists to the poor living of their employees.

Another thing which I wish to mention here is that the reading-public has come to pay certain attention to the theatre and its influence upon society. The tendency in this line is hopeful, inasmuch as many have come to demand improvements. The *Nihon Shūkyō* and other religious magazines are spending much of their energy on this question.

#### II.—RELIGIOUS.

I have certain materials to review, but I will postpone them for I think they will appear in the next number of the *Japan Evangelist*, in connection with the general assembly of the Church of Christ in Japan, the meeting of the evangelical alliance, etc., which are to be held in July.

C. NAKAMURA.

#### LIU CHIU ISLANDS.

From "*Gleanings*"

WHEN the Baptist work was opened in the Liu Chiu, the first evangelist to go down was Mr. Hara. Taking his family with him, he has remained a faithful worker in the islands ever since. His home from the first has been a general rallying place for all the Japanese Christians on the islands of whatever denomination. His wife, though a plain, uneducated woman, is a strong Christian character; she understands her Bible and is taught of the Holy Spirit how to follow its precepts, hence she sets a worthy example before her own country-women; at the same time, she is not so far removed by artificial manners from the humble native women that she cannot hold out a cordial helping hand to them. But a sore trial has befallen the evangelist and his household this spring. About eighteen months ago, Mr. Hara's old father wanted very much to go to Liu Chiu that he might be with his son; as a Christian he thought he might be of some help in the work. After reaching there he found employment in a business house at Napha the capital. Early this spring the firm sent the old man over to Formosa where they were opening a branch office; soon after he had gone some peculations of the firm's money were brought to light and were charged to Mr. Hara's account, presumably, by the defaulting clerk himself who thus found it convenient to cover his dishonesty by charging it to one not in a position to defend himself. When this news reached the old man over in Formosa, notwithstanding he had been a Christian many years, he fell back upon a course of conduct only justifiable by the code of honor in force in this empire before the Restoration. In those days when one of the *Samurai* class, or one of the nobility, was



charged with a crime he thought the disgrace of the accusation could only be wiped out by self-destruction. Alone with no friends to comfort and cheer him, in a strange and desolate country, Mr. Hara's trouble preyed upon his mind until he wrote his son and his employers, that at his time of life (he was sixty-five years old) he could not endure the disgrace of such a charge as had been made and had determined to drown himself in the harbor at Tamsui; he would leave a little money with the police to bear the expense of burial should his body be recovered.

His son receiving this word in Liu Chiu had one desire and that was to get to Formosa in time to prevent the rash act; but the only steamer leaving was the one laying the government cable and would take no passengers. The evangelist was just recovering from a severe illness and was far from strong, but in his great anxiety he persuaded the captain to take him as a coolie and so worked his passage over to Tamsui; but, alas, he was too late; his father had carried out his intentions and his body had been buried by the police before the son's arrival.

We bespeak the prayers of the church for this sorrowing son who is bowed down by the burden of his grief.

Mrs. Robert A. Thomson.  
Kobe, June, 1897.

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#### THE NINTH MEETING OF THE EVANGELICAL ALLIANCE.

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**A**LMOST all the Christian churches in Japan are represented in this alliance. Every two or three years the representatives meet together to cultivate friendship and to discuss certain problems common to all the denominations. The ninth meeting held in Tokyo, July 1-3, this year, was the most interesting and successful one since the formation of the alliance.

The reception committee in Tokyo made complete preparations to receive the attendants from the different quarters of the country, every one of whom was satisfied with the kind and cordial treatment of the committee.

After the usual opening services, various important questions were discussed, Rev. Mr. Miyagawa occupying the chair. Formerly the alliance was discontinued after each meeting, for it had no common problem to require its continuance. But all the attendants unanimously agreed this time to continue the alliance by electing a president and a standing committee. Rev. Honda was elected president; Rev. Kozaki, vice-president; and six others a standing committee. Tokyo was determined as headquarters, and Osaka as a branch. Rev. Miyagawa consented to be the president of the Osaka branch. The work of the standing committee consists of three things: the investigation of matters concerning the relation of religion to education; the study of the prison-system; and the publication of a Christian morning paper, by which Christian opinion on timely topics may freely be expressed.

Considering these three things, we see that the ninth meeting endeavored to be abreast with the times, for all of them are of pressing necessity for the present Christians to solve. Since the Chino-Japanese War, the nationalistic principle has come into full swing, and some classes of the people regard Christianity as incompatible with the nation in its great progress. The problem of the prison-system is now earnestly studied both by the Government and by the people. Especially has the enforcement of the new treaties after two years led them to this study. Now, Christians are no more back of the people in the study and investigation of such problems, and some of their opinions may possibly interest the public, if they had only an organ to express what they think. What in-

vestigation the standing committee of the alliance will make concerning these problems we do not yet know, but we hope they will succeed in this important work.

Besides the above things, ten leading Christian workers were nominated preachers for every denomination, who may be sent to any place to reinforce the Christian work. Some six hundred *yen* will be needed for this work every year. Of the fund, *yen* 400 were already promised by the attendants of the meeting.

The tenth meeting was decided to be held at Osaka in the thirty second year of Meiji (1899). We earnestly hope that the alliance which made great development by the ninth meeting will grow more before the tenth meeting will be held. And we have good reason to believe that it will, because it has now its constant work to interest all its members.—N. C.

#### THE TWENTY FIFTH ANNIVERSARY OF THE YOKOHAMA KAIGAN CHURCH.

OF all the Christian churches in Japan the Yokohama Kaigan Church is the oldest, and it turned out more preachers and Christian educators than any of the others. Her establishment dates back twenty four years and four months, when the Meiji Government was yet in its infancy. Eleven native Christians and seven foreigners, of whom two were missionaries, were the first members.

On the 5th July, about two hundred and fifty people attended the twenty fifth anniversary of this church. The hall was nicely decorated and the ceremony was conducted in an appropriate order by one of the elders. After prayers and hymns, the venerable Christian worker, the Rev. M. Okuno, delivered a sermon to the effect that the Christian church is the living body of Christ, whose members, however obscure in life or poor in material

things, are all necessary in forming the organism, which is to be used by God for blessing men. If any of the members fail to fulfil its function, then the church is not healthy any more. To constitute a healthy, living church, every member should be prompt in rendering what he can, each according to his own capacity. What beautiful things were effected by living churches, all the history of the Christian churches shows in a most striking manner.

Before he closed his sermon, he warned the attendants against the bad tendency to neglect the observance of the Sabbath, and earnestly advised them to consecrate every Sunday, for this is a most important duty of every member of every church consecrated to the work of God.

Every one present at the ceremony listened to this sermon, not because, I think, it was specially new or nice, but because each word of the sermon was filled with the grave reality of forty years of the deliverer's Christian life. The very fact that we Japanese Christians have this earnest octogenarian preacher should inspire us to more activity.

Next to Rev. Okuno, Rev. James Ballagh delivered a short speech, in which he said that theological discussions which were once in full swing, are not to be cautioned any more than that heresy, which now tempts with its sweet form of social meeting. (He did not say what he means by the meeting, but the writer guesses it to be the social meeting held by certain Christians and Buddhists).

Then Rev. Inagaki, formerly the pastor of the church, spoke for a short time, and hoped the members would grow in grace more and more by constant prayer, as the church was established by prayer.

Before the ceremony was closed Rev. Hosokawa, the present pastor of the church, wished that the members would dedicate certain money as a memorial of this anniversary, and con-



THE KAIGAN CHURCH.

tribute it to the Evangelical Alliance, which started a new work. (What this alliance is, see another article in this number, entitled the Ninth Evangelical Alliance). A small sum was collected at once by the attendants.

After the ceremony, the congregation was entertained with refreshments. May the blessing of God be upon the church, which has done such a good work, and upon its new pastor, Rev. Hosokawa!—N. C.

### THE SYNOD OF THE CHURCH OF CHRIST IN JAPAN.

SOME forty representatives of the Church of Christ in Japan assembled at the synod held in the Shiba Church, Tokyo, July 6-8. Rev. Ibuka, the retiring chairman having gone to America, Rev. Uyemura preached the opening sermon in his stead. Then they proceeded to the election of the chairman and the secretary; Rev. Yamamoto, who has been the secretary for many years, being elected chairman, and Rev. Wada, the pastor of the Shiba Church, secretary.

The first thing that was brought before the Synod for discussion was the bill of the union of the Tokyo First and Second Presbyteries. But this was rejected because the bill was not prepared after full conference between the two parties. Then the synod granted the petition of the Kanda Church to remove, for convenience, to the Tokyo Second Presbytery from the First. Another thing that was resolved on the first day of the session was the publication of a history of the Church of Christ, prepared by a committee appointed by the synod held at Nagoya. The publication committee will publish the history as soon as possible, by consulting with the *Fukuin Shimpō*.

Besides these, several other bills were brought, but they were rather

of secondary importance. The most important problems of the synod were the co-operation of this Church and the missions, and an amendment on the method of electing representatives of the different churches to the synod. Both of these two problems were investigated by special committees, and after the results were reported by them, the synod made the following decisions.

Since there is found no real co-operation between the presbyteries of the Church of Christ in Japan and the foreign missions within the jurisdiction of the former, though there exists a certain co-operation between these missions and individual churches or meeting places or some parts of some presbyteries, the special committee asked the synod to adopt the definition of co-operation, *that the co-operating mission is that mission which consults with the presbyteries of the Church of Christ in every matter concerning evangelistic work and puts into practice the result of the conference*. After much debate, the synod resolved unanimously to adopt the definition. Then one of the committee proposed to elect a committee, consisting of seven evangelists, to consult with the missions according to this newly resolved definition. This was also received by the synod, and there was also given the committee the right of summoning a special synod, if the result of their conference with the missions demands it. Rev. Oshikawa, Uyemura and five others were nominated the committee by the chairman.

The representatives - election - amendment bill, which was meant to give the right of electing representatives to the synod to individual churches, and not, as hitherto, to the presbyteries, was, after much discussion, rejected. The reason for rejecting the bill was that this new method of election would practically



result in giving too much right to the Tokyo district, for, the synod being mostly summoned at Tokyo; the neighbouring churches would have an advantage over the distant local churches, which have certain difficulties in defraying the travelling expenses of their representatives and thus fail to send them to the synod.

These two problems, the adoption of the definition of what is a co-operating mission and the bill just mentioned, commanded the most interest of the synod. Especially of the former the synod investigated and discussed with the utmost care, for some held the opinion that there is, practically, a certain co-operation at some places. But it was finally found that co-operation was limited to individual churches or a part of certain presbyteries and different missions. From these circumstances, the synod resolved to adopt the new definition of co-operation and request the related missions to confer on this matter.

Before I close this note, I should mention two other bills, a drafting of regulations concerning the ceremonies of marriages and funerals and a simplification of the system of the Home Mission Board of the Church of Christ. Since the Church has no fixed ceremonies of marriages and funerals, though there is a translated example of them, the synod resolved to adopt the bill, and elected Rev. Ishiware, Inagaki and Hoshino the committee. The latter was rejected by the synod on the ground that there is not yet any necessity of making any change in the hitherto system of the Board.

Lastly, it should be mentioned that the synod elected a committee, consisting of fifteen evangelists, among whom Revs. Yamamoto, Hoshino, Uyemura, Oshikawa, etc., are included, to confer with Rev. Speer, the secretary of the Presbyterian Board, who is on the way to come to Japan,

on evangelistic work. The committee was given the right of summoning a special synod, in case the result of the conference necessitates it.

These are the works of the synod held during the four days, beginning with the 6th July. The fifth day, Saturday, was spent in a pleasant social meeting held at the same church.

C. NAKAMURA.

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THE ANNUAL MEETING OF THE  
AM. BOARD MISSION IN KOBE  
JULY 7-13.

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THE mission now has 41 members in the field, two single ladies having joined us in the past year. Ten, who are now on furlough, are expected to rejoin us this fall, with probably two more new members. The number of missionaries six years ago was 92, so that there was then no especial difficulty in occupying 13 stations from Hokkaidō to Kyūshū. Heavy losses from illness and family reasons have so reduced our numbers that there is much difficulty in covering so large a field. Separation from the Dōshisha, however, has released a large number of experienced successful workers for touring. We are now almost wholly engaged in direct evangelistic work—largely away from the strong centres where the independent churches carry on their work.

We are in friendly relations with these 35 independent churches. We rejoice in their own Home Missionary Society which has 8 centres and costs these churches over 3000 yen a year. Besides this society, these churches have organized a body of their ablest men into an Evangelistic Band, and have, raised, I think, over 600 yen with which to send them all through the country for the hastening of the evangelization of the land, as well as for the strengthening of the churches.

Our missionary force is almost wholly engaged in direct evangelistic work. The Kumi-ai churches are putting their strength into the same work to a very marked degree. There is no other feeling than that the great need of the nation is, the Gospel of Jesus Christ, the Son of God.

It seemed to several in our mission that with our reduced forces we must contract our field of operations. While it may be necessary to withhold workers from perhaps one of our dozen centres, we are not ready to recognize the necessity of any formal withdrawing. We may yet secure numbers enough to carry on all we have begun.

It was decided to have a Training Class in Kyōto the coming year, as we have had during the past.

In view of the financial stress on all the Boards in the States, the question of more economical methods were considered, and it was thought best to see whether some mutually satisfactory arrangements could be made to unite the work in small towns where different missions have each a few Christians with no prospect of self-support soon.

The Southern Presbyterian Mission was in session in Kōbe at the same time, and both bodies were greatly pleased to hold a union communion service on Sunday. It was our good fortune also to catch Mr. Speer, one of the Secretaries of the Presbyterian Board, as he was passing through Kōbe on his way home from a visit to his missions in Persia and other places. It was a rare privilege to hear two addresses from this young man who is such a power among the young men of America.

On Sunday, besides the annual sermon, we always have a meeting of the Christian Endeavour Society, which this time celebrated its 10th. anniversary. This society has been an unspeakable blessing to the children

of our mission, and from it they naturally grow up into church members. Four of them united with the church on this occasion, and letters from five in the States were read.

Mr. Pettee has been for many years the pastor of our mission church and the leader in this Christian Endeavour Society. As he takes a furlough next spring Mr. W. L. Curtis was elected in his place.

We always give up one evening for a social reunion. Our Southern Pres. brethren were invited. Many of us wanted to go to the "Yorktown" minstrels at the Kōbe gymnasium, where the sailors gave a free entertainment on the same evening to the Kōbeites. But the songs, and instrumental music by the young people of the mission as well as by their seniors, and the delight of this social intercourse aided with proper refreshments, furnished us with an evening so satisfactory that the longingsome of us had for our sailors' antics and jokes completely faded away.

There were no especial changes made in our mission methods and policy. We regret that we cannot be in formal co-operation with the Dōshisha, for such a separation as now exists cripples both sides. We are in friendly relations as individuals, and it is our prayer and hope that this great institution will again take such a course as will result in some form of cordial and formal co-operation.

The spirit of our mission, if I may speak of it, is one of unwavering loyalty to Him who has called us to this work. There never was a larger spirit of self-sacrifice, a deeper desire to do, in His name, what He wants us to do. May God bless not only our work but that of all other missions, all our churches, our schools, our circles of Japanese friends, and hasten the day when this empire shall be a part of the Kingdom of Heaven.

J. H. D.

### ANNUAL CONFERENCE OF THE EVANGELICAL ASSOCIATION.

THE Japan Conference of the Evangelical Association held its Session this year in the Yotsuya Church, Tokyo, beginning June 10th, at 9 A.M., under the Chairmanship of Bishop S. C. Breyfogel of Reading, Penn, U. S. A. The Bishop had arrived in Japan, May 28th, and utilized his time, before the Conference met, in visiting a considerable portion of the work in different parts of the country. His visits to the various churches and his excellent sermons were most favorably received and highly appreciated both by the ministers and members.

At the stated time the Bishop called the Conference to order and then asked F. W. Voegelein to open the Session by reading a portion of Scriptures after which the Bishop lead in prayer in English. All the other exercises, songs and prayers by several members of the Conference, as well as the official transactions of the Conference were conducted in the Japanese language,—Rev. J. Hobo acting in the capacity of the Bishop's official interpreter. At the conclusion of the religious exercises the Bishop delivered a very appropriate and interesting address, after which he delivered the greetings of the other Bishops of the church to this Conference.

The Bishop, thereupon, appointed the secretaries of the Conference, namely F. C. Neitz, English, and T. Hirakawa, Japanese. In accordance with the Discipline of the Church, the official and moral conduct of every member of the Conference was carefully examined and all present were passed. It was reported, however, that Shimomoto Keinosuke had left his work and irregularly withdrawn from the ministry during the past year. His conduct was severely censured by the Conference.

Rev. Kawamoto retired from active work on account of ill health. The Conference asured him of its sympathy in his affliction. Ota Isamu, Inouye Unki and Murasagi Masutaro received license as preachers on probation. The two former were graduates from the Theological Seminary of the Church in Tokyo. Eighteen men offered their service to the Conference for active work during the coming year. Rev. M. Tayama asked to be allowed to remain in the itinerancy without work for one year on account of family circumstances. His request was granted. As the term of the Presiding Elder had expired the Conference carefully considered the question of dividing the Conference into two Presiding Elder districts; it was decided, however, not to divide the district for the time being and thereupon the Conference proceeded to elect a Presiding Elder by ballot. F. W. Voegelein was reelected to this office for the ensuing four years. It was resolved that the Yogane and Nakano churches shall be served together, also the Ushigome and Yotsuya churches but the latter shall be supplied with two men. The Hachioji field shall hereafter be called Hachioji-Ome field. As a goodly number of members have moved to Hokkaido and have repeatedly asked to be served by a minister of this Conference it was resolved that if possible work shall be taken up in Hokkaido, and the Presiding Elder was requested to inspect the field before further action is taken in the matter. A letter was read from F. W. Fischer of San Francisco formerly missionary in Japan in which he sent Christian greetings and evinces a deep interest in the work of this Conference. The Secretary was instructed to reply. Rev. Dr. J. Soper, fraternal delegate from the Annual Conference of the Methodist



Episcopal Church addressed the Conference, and his address was well received and suitable resolutions were passed in reply to the fraternal greetings from the Methodist Conference. The Annual Statistics of the Conference showed a total gain of 107 members, of which 67 were newly received. Adults baptized 57, infants 25; the average attendance in the Sunday Schools was 508 and 19 scholars became active believers and joined the church during the past year. Though the increase during the past year was small the prospects for greater success in future are very encouraging and the brethren enter upon their work in the new Conference year with renewed courage and in the best of spirit. The Sabbath services on the "Conference Sunday" were largely attended both in the morning in the Yotsuya church and in the evening at Ushigome. At both occasions the Bishop preached with "telling effect" in the power of his Master. Before the Bishop's sermon in the morning a missionary meeting was held. After several interesting addresses had been delivered in the interest of the good cause 200 *yen* were collected for the treasury of the Japan Conference Missionary Society and at the close of the Sunday morning sermon the Holy Communion was celebrated. In the afternoon of this day the Bishop ordained one minister as elder and two as deacons in accordance with the action of the Conference. These ordination services were also very impressive.

June 18th, the Bishop sailed again for America. His stay in Japan was comparatively short but his service in the interest of the church, was very acceptable and his sermons and numerous addresses were a source of blessing and inspiration to all, especially to the ministry.

KOTORI RENN.

## REVIEWS.

**T**HE *Gaikoku Gogaku Zasshi* is a new monthly magazine devoted to the study of foreign languages. We give the "Publisher's Note" in full as the best explanation of this new enterprise.

As one of the results of the Treaty Revision the long-talked-of subject of mixed residence will soon be a matter of reality. The study of foreign languages is, therefore, of urgent necessity. There have been numerous schools hitherto established for the study of the English language and a few periodicals started to help the student. But considering the great ends in view they have not been sufficient. What, then, can be said of the means now existing for acquiring French and German; and, still more, Italian, Spanish, Russian, Chinese, and Korean?

The importance to our people of all these languages, whether considered from political, educational, commercial or any other point of view, will make itself felt more and more keenly with the progress of this nation. These considerations have led the Hakubunkwan to issue a Magazine devoted to the study of Foreign Languages.

The languages included in the present magazine are eight in number, viz., English, French, German, Italian, Spanish, Russian, Chinese, and Korean. The English language, being the most widely studied, will take up nearly one half of each number; the German and French languages claiming a large share of the remainder. The chief aim in the other languages will be to teach practical conversation. The standard, on the whole, will be such as to suit the pupils of ordinary middle schools; while, we trust, the magazine will also contain such material as would commend itself to the general public.

The principal languages will be treated under such headings as the following: Pronunciation, Conversation, Grammar, Composition, Translation, Reading Matter, Current Notes, &c.

There will, also, be a portion set apart for Contributed Articles,—Special and Ordinary,—the former by writers of note, the latter by those who may choose to avail themselves of the means. Such contributions may be on subjects political, literary, social or otherwise. The magazine, therefore, besides offering a means for linguistic study, will contain, in various foreign languages, notes and articles on current topics.

SHINTARO ÔHASHI.

(*The Hakubunkwan.*)

Among the young students of Japan we find many devoted to the study of modern languages, and to such this magazine must prove a great help. It seems to us also that foreigners might use it as a good guide in the acquisition of the Japanese language, if faithfully followed in all



its departments. But, popularize books and magazines in linguistic pursuits as much as you will, for practical purposes it is the ear, and not the eye, that is of most importance, as the greatest teacher of modern languages has well said.

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Mr. Joseph Cosand, of the Society of Friends, Tokyo, has issued a booklet on *The Relation of Christianity to National Government*. The chapters run as follows:—

I.—Civil Government.

II.—Patriotism.

III.—The Maintenance of Civil Government by the Sword.

IV.—War Opposed to the Principles of Christianity.

V.—International Arbitration Better than War.

VI.—Christian Practice of the Principles of Peace.

The author has his subject well in hand and makes a manly appeal for the principles of peace. Every follower of the "Prince of Peace" will be the better for a perusal of this booklet.

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We welcome Rev. Henry D. Page's "*Relation of The Incarnation to The Death of Christ*. It has been translated into Japanese and will win its way into good use. Strong works of this kind are only too rare in Japan. The Christian Literature of this Empire has been greatly enriched by this timely work. The whole Church of God in Japan is turning to the spiritual store and treasure in the Lord Jesus Christ. Give us more books like this and there will not be lacking the faith to appropriate what God has so richly provided in His Son. That the author of this work has given God's people in Japan an inspiring book, is expressing our appreciation in rather a mild form. Every missionary and every Japanese Christian will agree

with us in the opinion that this volume is a helpful one.

### COUNCIL OF THE UNITED MISSIONS.

By HENRY K. MILLER.

SEVEN Missions, namely those of the Presbyterian Church (North), Presbyterian Church (South), Cumberland Presbyterian Church, United Presbyterian Church of Scotland, Woman's Union, Reformed Church in America, and the Reformed Church in the United States, have been co-operating with the native Church of Christ in Japan. Every year these Missions hold a Council meeting for the purpose of considering the interests of their common work, and making recommendations for the promoting of missionary work as carried on by them. Karuizawa, a delightful mountain resort in the province of Shinshu, has become headquarters for the Council. This year's sessions were held at this place beginning July 15th and continuing until July 21st, inclusive.

Rev. A. Oltmans, of Saga, preached the opening sermon, his theme being "Soul-thirst for God," based on Ps. XLII. 1,2. The main proposition of the discourse was that it is natural and necessary that Christians severally and collectively should desire to know God better, to become more like Him in character, and to sympathize heartily with His purposes.

At last year's meeting a set of resolutions aiming at the correction of certain evils growing out of the admission into Theological Seminaries of unworthy men, were offered and laid on the table. These resolutions were this year taken up for consideration, and after considerable discussion the following action was taken:

"Resolved, that the Council of Missions emphasize the necessity of not admitting to Theological Seminaries any candidate without the candidate giving satisfactory testimonials."

According to the Report of the Standing Committee on Statistics for the Year ending Dec. 31, 1896, there are in the Church of Christ in Japan 70 organized churches, 14 of which are entirely self-supporting, and 9327 enrolled members, including baptized children: 649 adults and 127 children were baptized during the year. The losses were: 175 exclusions and 147 deaths. Ten Persons were restored to fellowship. In the 230 Sunday Schools there are 6375 scholars. The contributions by native Christians for all purposes amounted to Yen 14572.69. These figures are only approximately correct, as it was impossible to obtain reports from all places.

The Publications Committee reported that they had issued a Descriptive Catalogue of the Publications of the Nihon Kirisuto Kyokwai and the Co-operating Missions. A Supplement to the same, an Historical Sketch of the Hokkai Orphan Asylum, and the Inaugural address of Dr. J. Poppen, of the Meiji Gakuin.

According to the Treasurer's statement there is a balance on hand of Yen 50.041, the total receipts amounting to Yen 250.00, and the expenditures to Yen 199.959. Bills yet remaining unpaid would, however, considerably reduce the surplus.

Rev. S. R. Hope, of Tokushima, read the Annual Report, which will be printed in full for distribution. The "rampant commercial spirit" has led several persons to renounce the preaching of the Gospel. There is much spiritual lethargy on the part of professing Christians. Lax morals, divorces, unfaithfulness to marriage vows and disregard of the Sabbath prevail in certain places. Yet in regard to these sins it is but just to say that, while they are referred to as existing, and in some places existing to an alarming extent, still they are not universal, and

along with them in some instances more hopeful signs appear. The work in the *kogishos* [preaching places] seems to be prospering. There is scarcely any open hostility to the Gospel, and the people generally are willing to listen to the preaching of it.

Some time ago an application was addressed to the Council by a Japanese organization in the island of kyushu, known as the *Domeikwai*, petitioning Council to assist in undertaking some sort of Christian work in Formosa. Rev. B. C. Haworth, Secretary, entered into correspondence with the Missions already operating in Formosa, and learned that the proportion of Christians there is about the same as in other parts of the Empire. After some discussion the Council finally decided to let the matter rest. The discussion, however, led to the appointment of a Committee for extending the greetings of the Council to the English and Canadian Presbyterian Missions operating in Formosa, and inviting them to become members of the Council.

Acting upon authentic information that the Congregationalist Mission had expressed itself in favor of interdenominational comity to the extent of an exchange of work where the territories of different Missions overlap, the Council ordered the communication to be recorded in the minutes, in the hope that the Missions might act upon the suggestion.

Dr. James M. McCauley, of the Presbyterian Mission, having, during the year, rested from his labors and gone to his reward, the Council took notice of the fact by appointing a Committee to draw up suitable resolutions of respect.

The two subjects which occupied most of the Council's time and attention were those of self support and co-operation. In Japan movements, once started, proceed with a

rush, at least so far as legislating about them is concerned. It has long been felt that the Japanese Christians ought to be waked up on the subject of self-support. As a result of a conjunction of events which appealed to their patriotic and independent sentiments, the leaders of the Japanese Christians have at last declared themselves distinctly in favor of self-support. Following up this advantage, the Council adopted the following recommendations to the Co-operating Missions:

"1. That all the Missions co-operating in this Council make it a rule not to financially aid any church organized hereafter, and that, in concurrence with the recent action of *Dai-kwai* [Synod] on this subject we earnestly labor and pray for the entire self-support of all organized churches now receiving aid from a Mission, within the next two years.

"2. That in aiding companies of believers whether such as are "unorganized" (See Constitution and Canons of the Church of Christ in Japan, p. 12), or such as are connected with some organized church, both those companies now in existence and those that shall hereafter be established, the Missions adopt a uniform rule of not paying rent or incidental expenses.

"3. That, in all new work and as far as practicable, in already existing work, the Missions be urged to make a trial of Dr. Nevius' method in the general work of evangelization: employing fewer workers, paying no rent or incidental expenses, and by grouping the Christians into circuits, making the work entirely self-supporting from the very start.

"4. That in all cases churches and *Kogisho* ['unorganized companies of baptized believers'] receiving Mission aid, be required to fill out a monthly blank showing membership, attendance, amount and sources of all money received, and how the same has been expended, this blank to be a uniform one for all the Co-operating Missions.

"5. That this Council appoint a Standing Committee of three members on Self-support, to which any matter relating to this subject can be referred, and which shall report to the next meeting of Council.

"At the meeting of Synod [*Dai-kwai*] two years ago in Nagoya the Presbyteries were directed to appoint committees to inquire into the state of co-operation between the Church and the Mission [or Missions] within the bounds of the Presbyteries, and to report upon the same to the Synod at its next meeting." Reports were made at the recent meeting of Synod

in Tokyo, and that body then took action defining what it understood to be true co-operation, and appointing a committee to confer with the Missions with a view to securing such co-operation. According to Synod's ideas, all matters pertaining to evangelistic work ought to be referred for decision to a committee in each Presbytery, consisting of an equal member of Japanese and foreign missionaries. With but few exceptions, the members of the Council believed that such co-operation would not be feasible. Some of those who held this view had already tried the experiment and found it an unsatisfactory method of working. Mr. Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions, who was present during the sessions of the Council, took definite ground against co-operation as defined by the Synod, believing that the various Mission Boards would never consent to having its missionaries thus "disfranchised." The action ultimately taken by the Council is as follows:

*Resolved* that, in view of individual and differing responsibilities, co-operation is, in the opinion of the Council, best carried out where the Japanese Church organization in its Sessions, Presbyteries and Synod directs all ecclesiastical matters, availing itself of the counsel and assistance of the Missions or missionaries as occasion arises; while the Missions direct their own educational, evangelistic and other missionary operations, availing themselves, likewise, of whatever counsel and assistance they may be able to obtain from their brethren in the Japanese Church. Under the circumstances, therefore, it does not seem best to enter into co-operation as defined by the Synod, but we recommend that a committee be appointed by each Mission to confer with the committee of Synod in a spirit of fraternal good will, for the purpose of communicating the opinion of the Council and endeavoring to promote a better understanding on the subject of co-operation.

According to the report of the Committee on Sunday School Literature, the publication of the Lesson Helps involved an expenditure of Yen 311.391. As the receipts were only Yen 200.98, the deficit amounted to Yen 110.411. Two Missions



guaranteed the payment of the deficit until Council met. On motion the following action was taken:

"Resolved that the Committee on Sunday School Literature be instructed to confer with the Sunday School Lessons Committee of the General Assembly [Synod] of the Church of Christ in Japan, the Methodist Publishing House in Tokyo, and other Missions, with a view to issuing Sunday School Lesson Helps conjointly.

As a matter of course, the Council had to spend considerable time in the transaction of routine business, such as the disposition of reports by minor committees, election of officers and standing committees, etc. As a rule, two business sessions were held daily. Abundant provision was made for devotional meetings, including a communion service on Sunday July 18th. The presence of Mr. R. E. Speer and Mr. Grant of New York added much to the interest and profit of the meetings. Mr. Speer delivered several addresses that were very well received. Next year the Council will again assemble at Karuizawa on the third Thursday in July.

#### THE JAPAN CONFERENCE OF THE METHODIST EPISCOPAL CHURCH FOURTEENTH SESSION.

WHEN John Wesley called together his preachers and helpers for personal conference he could hardly have known whereunto this thing would grow or that he would bestow a name that would become a familiar one in a large body of believers. The "*Conference*" has long since become a feature most familiar to the fifteen thousand preachers who annually receive their appointment to fields of labor in the one hundred and twenty annual gatherings of one branch of the Methodist Episcopal Church. Not only so but as General Conference, District Conference, and Quarterly Conference as well as Annual Conference the name has become a household word, though without technical and special in its

meaning. Those who have made no study of the various powers of the several Conferences can hardly understand at a glance their functions and far-reaching influences.

The business of the Annual Conference is technically performed in the asking and answering of the thirty Disciplinary Questions which questions must be asked and answered in precisely the same form in all of the Annual Conferences. Thus it happens that any man once admitted to the ranks may be traced year by year till he drops out by death, withdrawal or expulsion. These answers also show every charge or appointment in the entire denomination and the amount of money raised for various church and benevolent purposes. Annually these essential facts and figures are gathered from all the Conferences and published under the title General Minutes.

The territory of the Japan Annual Conference includes the whole empire of Japan, though in fact a large part of the empire is not touched by this branch of Methodism. The whole of the west coast south of Akita, the whole of the main island south and west of Owari Bay, the island of Shikoku and some other parts have not been touched, being worked by other Christian churches some at least similar in doctrine and polity to this branch of Methodism.

The year just closed has been one of steady progress. The churches especially in the vicinity of Tokyo show a gratifying increase both in membership and contributions. New churches have been built at Hirosaki, Sapporo, Nishiwo, Toyohashi, and Sawara, while larger church enterprises are under way at Kudan, Tokyo, and at Yokohama. At several points extensive repairs have been effected the local churches in many cases developing unusual interest in the work. The Home Missionary Society of the Conference has con-



tinued to support a missionary in the Riu Kiu islands (Okinawa Ken) entirely from funds raised on the field. At the Conference special provision was made for the support of a Riu Kiuan as a local preacher and helper among the natives. This is the first native Riu Kiuan to engage in the work of the Methodist Church in the islands. The church there has attracted a goodly number both of natives and of Japanese.

The cause of self-support needs to be pressed steadily and intelligently all along the line. There should be a basket collection in every Sabbath morning congregation. The opposition to asking for contributions sometimes met with must be overcome in some way that while gaining adherents will at the same time disarm the unreasonable prejudice against it.

Some pastors are making commendable progress in this direction and the churches thus led are the chief centers of power and influence.

Ten young men were advanced to the highest order in the church and were ordained elders, while a class of seven were elected to the order of deacon and properly ordained.

Rev. A. R. Morgan was admitted on credentials from the Protestant Methodist Church. He is to sail in a few days with his family to the United States.

A class of six young men was admitted on trial and one of them immediately transferred to the California Conference.

One of the stirring questions before the Conference was the proposition to divide the Conference by setting off Kiu Shiu as a separate organization. After a committee of ten had reported favoring the division a very able and well-sustained discussion resulted in the whole subject being postponed for another year.

Two questions have in one form or another been going the rounds of the

annual conferences for many years and the whole ministry of the church has been voting on these questions. In harmony with the law in the case this Conference cast its vote on the eligibility of women to a seat in the General Conference, 20 for and 37 against. Likewise the vote for equal representation of the clergy and the laity in the General Conference resulted 25 for and 33 against. These questions are settled by an affirmative vote of two thirds of all the ministers in the denomination with the concurrence of the General Conference; so the vote of any one conference has little signification.

It is a new and altogether profitable policy of the Methodist Church to have one Bishop take charge of the conferences in Eastern Asia for two successive years in a quadrennium. Thus Bishop Joyce, who presided last year, has been with us this. His administration in China and Korea gave him an insight into the work as a whole which no casual visitor could possibly have. The next step should be the fixing of an episcopal residence at some convenient point in Eastern Asia and making some Bishop responsible for four years. This should have the early attention of the church as problems of moment will force themselves to the front demanding steady and farseeing treatment by some one on the field who knows the land and its people and especially who will be held responsible for the policy inaugurated and carried forward.

A pleasing and profitable feature of this, as of last years session, was the four o'clock afternoon meeting for spiritual exercise and advancement. Many went to their work full of hope and zeal for the advancement of the Redeemer's kingdom during the ensuing year.

The presiding elder's districts were changed to some extent in boundaries. Hokkaido was divided and a

Sapporo District formed with Rev. C. Bishop as Presiding Elder, while Aomori District was added to a part of the old Hakodate District. The two Tokyo Districts were united under the lead of Rev. S. Ogata, while Shinano District was created and given to Rev. Y. Aibara. This released Rev. J. C. Davison for Kyu Shiu, the scene of his earlier labors in Japan. We are sorry to see him leave Tokyo where he has made many friends.

The reports from the schools, both those for young women and those for Young men, were very encouraging and indicate that better days are near at hand for those who have toiled in the midst of discouragements.

The report of the publishing work was very gratifying and showed that steadily there is being created a market for Christian literature. May the progress continue without break till Japanese Christian literature shall be a power in the land.

A somewhat new term to Methodism was much in evidence during this Conference, namely the term "*Cabinet*." Of late it has become quite fashionable for some to use this term in speaking of the presiding elders who are supposed to offer advice as to the appointments made by the Bishop. This term smacks strongly of statecraft and only occasionally will a Bishop use it, but some of the presiding elders and others use it constantly and it finds a prominent place in the records of the Conference. This term is utterly unknown to Methodist law and should be discouraged till the presiding elders have a constitutional place as the advisers of the Bishop.

At present there is an alarming lack of missionary workers on the field. Some workers are obliged to assume double duty and then the supply is not up to the demand. The explanation is to be sought in the burden of debt which is upon

the Missionary Society. That should be lifted and the forces on the field increased, if results at all commensurate with the demands of the time are to be secured.

The faces of Rev's J. Wier, B. Chappell and H.B. Johnson were missed from the Conference. It is to be hoped that their absence is but temporary.

Rev. I. H. Correll and Miss Vail are soon to sail for the United States and after a pleasant and profitable vacation it is hoped that they will wend their way back to Japan.

After nine days of exacting work covering a wide range of subjects the Conference adjourned to meet a year hence in Yokohama and we have faith to believe, report the best year in the history of the work in Japan.

These notes should not be closed without calling attention to the fact that next year marks the first quarter century of the work of this Church in Japan. A large and representative committee was raised to prepare for properly celebrating the event. This almost coincides with the half century celebration of the Foochow Conference, the oldest Methodist Mission in Asia, and next to the oldest in the Methodist Church. Rev. G.F. Draper and U. Sasamori were appointed delegates to the Foochow celebration, to convey the hearty fraternal greetings from the "*Land of the Morning*."

*Contributed.*

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#### NOTES.

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THE Red Cross Society of Japan now has 360,000 members.

\* \* \* \*

The Canadian Methodist Church has resolved to begin evangelistic work in the island of Yezo.

\* \* \* \*

Statistics show that there are now in Japan 700, 207 head of cattle and 1, 477, 021 horses.—H. Z.

The Women's Christian Temperance Union of Tokyo has a membership of 200. Counting in the members of the branches in Yokohama, Hakodate, Nagoya, Tsu, Kobe and Osaka, the grand total reaches 331. During the last year an increase of 63 has been made. A change has been made in the official organ of the Tokyo Union, viz., the *Fujin Shimpo* ("Woman's News.") It will hereafter seek to promote woman's political and other rights.

\* \* \* \*

Japan has one full-fledged University, located in Tokyo. Another on a smaller scale is being established in the old capital of Kyoto, while there is talk of founding a third in the island of Kyushu. There is certainly room for these schools of higher learning, and a number more. Japan's educational facilities, though a great improvement upon what went before, are by no means commensurate with the needs of its population of over forty millions.

\* \* \* \*

At Akashi in Hyogo prefecture the ninth session of the Christian Summer School will be held August 25th—September 5th. From the prospectus we extract the following:

"Look at the present state of the Empire. Is not its sudden advancement resulting from the war helping the heaven of sin to enter into it? Are not the people, divided into many parties, losing their united strength? Directing their eyes only to present gain, they are spiritually asleep, not yet having been awakened to a true religious life. Such being the case, sin and corruption are prevailing everywhere in this country. At such a time, considering the past and the future is it not necessary for us to do our best to help forward the cause of true religion and to endeavor to improve the spiritual condition of each individual and of society at large? Our object in holding the Summer School next August is, then, to supply this spiritual need."

\* \* \* \*

A number of prominent Japanese Christians have organized a company for the purpose of taking up land in the island of Yezo and developing it. A tract of land 1400 *cho*, or about

3431 acres, has been secured from the Government, which will be settled as fast as available means permit. The ultimate object of the speculation is to realize money in the course of time for establishing a Christian university at a place to be determined hereafter. Rev. M. Oshikawa, President of the Toboku Gakuin, is President of the company, and Rev. Y. Honda, Pres. of the Aoyama Gakuin, in Tokyo, is Secretary and Treasurer. The company includes also such prominent men as Revs. Kozaki and Uemura and Messrs. Shinada, Kawasaki, Ebara and Nihira.

\* \* \* \*

It has often been said that the advent of Christianity to Japan has done much to quicken the religious life of the nation. Buddhism is far more vigorous now than before the Gospel made any considerable impression upon the country. Shintoists also have roused themselves somewhat, and the proposition has been made to petition the Government to make the observance of certain Shinto rites and practices obligatory as national customs. This is an attempt to perpetuate the life of certain features of Shintoism which, it is feared, might otherwise pass away. Evidently the increasing power of Christianity, both in the form of modern civilization and that of religion strictly so called, is beginning to be recognized as a factor that can no longer be ignored by the old faiths.

\* \* \* \*

The Higher Normal School for Young Ladies permits only 30 students to enter the special course in Household Economy. Candidates for this course must apply before the 30th of June next. It is required that candidates be persons of good morals and that their health be such as to meet the standard required for school teachers. They must be graduates of the Higher Female School of six years' course or of the Normal School of two years' course, or must have attained an equal



standard of proficiency. They must also be between the ages of seventeen and thirty.

Entrance examinations are as follows:—Physical examination, Arithmetic, History (Japanese), Sciences (Natural History, Physics, and Chemistry), Japanese Language (Reading, Grammar, and Composition), Household Business (Washing, Dressmaking, and Cooking), and Geography (General).

Of students who have been educated in the Higher Normal School for Young Ladies, the Physical examination only is required. Young Ladies who are graduates of the ordinary Normal School or of the Higher Girls' School and have certificates of scholarship and of good moral standing signed by the President of such an institution, are required to take besides the Physical examination only Arithmetic and Domestic Economy.

No tuition is required from the students.—*The Educator*.

\* \* \* \*

Last January through the efforts of Mr. John R. Mott a Japanese National Union of the Student Young Men's Christian Associations was organized in Tokyo. From a circular letter recently come to hand we take the following information:

The work of the Union has been proceeding healthfully and with apparently increasing vigor. During the time of Mr. Mott's visit the critical point was in the Imperial University, the Christian students in which were with difficulty persuaded to approve the evangelical basis and to enter the Union. To their credit however, be it said, that since the step was taken, they have been most earnest. Their membership now stands at 44. The most earnest of this number hold a weekly prayer-meeting in the Dormitory of the Imperial University. This meeting was begun soon after Mr. Mott left and has steadily increased in spiritual power.

The University Association having determined to be a really active element in the Student Union, urged the sending of some one to visit the Student Associations in the southern and western part of the Empire. For this mission it seemed wise to the Executive Committee to select Mr. S. Ito, who represented the University Association on the Central Committee of the Union. Mr. Ito,

after an absence of about a month, returned to Tokyo, and from his words and correspondence it is evident that his efforts, though put forth in a quiet and unassuming manner, accomplished much good in the removal of latent objections which had not been expressed to Mr. Mott or Mr. Swift and in adding to the general strength of the Union.

Since Mr. Ito's return to Tokyo the Union has received three new Associations in important non-Christian institutions, namely the *Senmon Gakko* (Count Okuma's college, in Tokyo), the Okayama Medical School, and the First *Koto Gakko*. The last named Association had refused to yield to Mr. Mott's persuasions to accept the evangelical basis, but through the earnest persuasions of their friends in the Imperial University, they have now yielded. Indeed, the action of all three of these last mentioned groups of students is due to the earnest work of the Association in the University and to its representative Mr. Ito. The total number of Associations in the Union now stands at thirty.

On May 16th President Ibuka, the Chairman of the Central Committee and representing the Union at the Convention of the World's Student Christian Federation to be held at Northfield, Mass., on June 25th to July 5th, sailed from Yokohama via Tacoma.

\* \* \* \*

The "Japan Mail" of recent date contains the substance of an interesting address by Dr. Enryo Inouye, from which we take the following extracts:

"In Japan religion is regarded by a very large class of people as essential to worldly success and as a preventive against calamities of various kinds. Men and Women go to the temples to pray against sickness, earthquakes, and other visitations by which they feel they may be overwhelmed at any moment. The gods or divinities to whom they pray are supposed to be located in the temples and capable of being approached there only. With foreigners it is different. They believe that God is everywhere and that they may pray to Him wherever and whenever the spirit of devotion prompts them. To them the Universe is God's temple. But it would be wrong to infer that because they do not continually frequent their churches (!) they are backward in subscribing towards the latter's support. The contrary is the case. Money is forth coming, as the magnificent order in which the great sacred edifices of Europe are kept abundantly testifies. It is important to observe that one reason for the readiness with which Occidentals subscribe money for religious purposes is the fact that ecclesiastical accounts, like all other public accounts, are in the West open to inspection. The persons who receive the money are bound to show the subscribers how it was spent. In Japan the case is different. Few people know what becomes of the money entrusted to priests. The methods of collecting money adopted by the priests are in the main two—flattery of the rich and working on the feelings of the middle classes and the poor by the erection of grand temples, by services, house visitation and the like. The worshippers in no sense feel themselves responsible for the keeping up of a temple



as Occidentals do with their churches. Their contributions depend largely on the amount of pressure brought to bear on them by the priests. Once having got the money priests use it pretty much as they please, and by their misappropriation of money entrusted to them cause no end of trouble and strife. In all these matters I am an advocate of reform. In fact, unless Buddhists change their tactics, it is impossible for them to retain their hold on the masses. There is no doubt that the prevailing tendency of the age is towards Western methods and modes of life. The day has passed for loitering in each other's houses, smoking tobacco and talking at leisure. The day has passed for spending three months of the year over a pilgrimage to the various shrines of the country. We live in an age of work and bustle. The wages even of women have doubled themselves within the last few years, showing how great is the demand for labor. Under all this pressure worshippers at temples and pilgrims will fall off, and unless priests adopt other methods of exercising an influence over men's minds and purses, ruin will stare them in the face."

\* \* \* \*

The first day of May should be remembered as one of the red letter days in Japanese Christian History, for on that afternoon about two hundred earnest and promising Christian students, representing the higher institutions of learning in this city and vicinity, gathered in the auditorium of the Y. M. C. A. at Kanda. This is in a sense one of the fruits of Mr. Mott's visit to this land. As perhaps many of our readers may remember, at that time the delegates of these Associations met and signified their willingness to co-operate and to join the World's Y. M. C. A. Ever since, the plan of bringing together these chapters in one hall had been growing in the minds of the chief workers, especially led by the active students of the Imperial University. The time seemed ripe when Rev. K. Ibuka was about to depart to the United States. He goes there to attend the World's Y. M. C. A. Conference to be held at Northfield, Mass, sometime next June, and the meeting here was held partly to bid him Godspeed. After the Scripture reading by Prof. Takasugi and prayer by Pres. Honda, both of Aoyama Gakuin, Rev. Mr. Ibuka was introduced to the audience

by Mr. Hara, a student of the Imperial University and the chairman of the gathering. Following the enthusiastic and well arranged address of the former, several delegates of these colleges gave their ten-minutes' speeches, full of zeal, hope and activity. One could not help being proud and at the same time grateful to the Almighty on seeing two hundred strong young men, the salt and light of Japan, listening to their addresses. The meeting was much invigorated and brightened by the interesting and instructive speeches delivered by such experienced men as Matsumura, Tomeoka, Honda and Ebara. A spirit of fraternity as well as Christian activity was very much aroused by this gathering and it is hoped that a similar meeting will be held again before long. We only regret not to have seen the faces of Japanese ministers and foreign missionaries, who are no doubt interested in the spread of His Kingdom and should have encouraged these young men by their presence. —*The Educator.*

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MISS HARRIET G. BRITTAN.

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## THE BOARD OF HOME MISSIONS OF THE CHURCH OF CHRIST IN JAPAN.

THIS Board has recently closed the third year of its work as an independent organization. The Board was hindered in its operations throughout the year by the same causes which worked against it during the previous year, though not to the same extent. These causes were mainly, first, the existence, in some of the presbyteries, of separate Home Mission Committees toward which local contributions flowed instead of coming into the treasury of the central Board; and, second, a general lack of information and consequent want of interest in the work of the Board. It was thus found impossible to secure that unity of spirit and of effort which is so necessary to the success of any important undertaking. But notwithstanding these hindrances the year

just closed has been the most prosperous in the history of the Board.

Work was carried on throughout the year at the following places in Japan proper, viz. at Kita-saku-gun and Minami-saku-gun, in Shinshu, where nineteen persons were baptized during the year; at Ōta (Ibaraki ken) where the number of baptisms was also nineteen; at Mito where only one person was baptized; at Ueda, baptisms eighteen; work was done by the Board for a part of the year only at Gomen and at Kataji (both in Tosa), baptisms four, and in connection with the Nagoya Church, baptisms eighteen. With the exception of Gomen and Kataji, all these places were visited at different times by members of the Executive Committee and popular meetings held, both for believers and unbelievers, which resulted in much good. Owing to lack of funds with which to carry it on the work in the province of Tosa had to be relinquished at the end of March, 1897.

The work in Formosa is of special interest. A little more than a year ago the Board sent Mr. Kawai as a missionary to that island. It was understood, however, that his work would be largely among his own countrymen who had gone thither, rather than among the natives, at any rate for sometime. Mr. Kawai proceeded, under the direction of the Board, to Taihoku, where there was already a considerable number of believers gathered from different places in the home land. These Christians were from various churches, but the greater part were members



of the Church of Christ in Japan. They all united in welcoming Mr. Kawai and gladly co-operated in the work of securing a place of worship and in maintaining stated services for preaching and for prayer. They were greatly assisted in their efforts by Mr. Ri-Jun-Sei, a Christian gentleman of Taihoku, who had visited Japan shortly after the close of the war with China and at that time formed an acquaintance with the leading men of the Church of Christ in Japan. The work carried on by Mr. Kawai in Taihoku continued to grow in interest and the little company of believers soon came to number about forty, and many others showed an interest in Christianity and some began to study with a view to joining the Church when it should be organized. In November 1896 the Rev. Mr. Ōgimi visited Formosa as a Committee from the Synod of the Church of Christ in Japan, and on the 23rd of the same month organized a Church at Taihoku with a membership of twenty six. Eleven persons have since joined the Church on profession of their faith and several more by letter. Early in the present year Mr. Kawai returned to Tokyo in order to take his family back with him to his chosen field of labor. While in this part of the Empire he made many earnest addresses and sought in every way to arouse an interest in the work for Formosa. He was ordained to the ministry April 25th (1897), and soon afterwards sailed with his wife for Taihoku. He is a young man of great faith, of earnest piety and withal full of the missionary spirit. He has consecrated his life to the work of preaching the Gospel in Formosa, and he is not content to preach to the Japanese alone. He has already opened a Sunday School for Formosan children, and has his eye ultimately upon the barbarous tribes of the aborigines of the island, of whom these are said to be

200,000. They have no literature, cannot read nor count above ten. Mr. Kawai hopes some day to be able to preach the gospel among those miserably degraded tribes.

While Mr. Ōgimi was in formosa last fall and winter he visited Tainanfu, where the missionaries of the English Presbyterian Church are at work. These brethren, in the spirit of the Master, gave Mr. Ōgimi a most cordial welcome and did him many favors. They strongly urged him to use his influence to get the Home Mission Board, of which I am writing, and of which Mr. Ōgimi was president at the time, to send a Japanese Missionary to Tainanfu, to work primarily among the Japanese residing in that region. The Missionaries were so earnest in their request as to offer to pay out of their own pockets twenty *yen* a month for the period of one year toward the expenses of any one whom the Board would send for work in that place. Mr. Ōgimi presented this request to the Executive Committee of the Board immediately upon his return to Tokyo. The request was too important and the opportunity too good to admit of unnecessary delay. The Committee, therefore, at once began to cast about for a suitable man for this new post, and the matter was made the subject of earnest prayer. The result was that the Rev. Mr. Hirayama of Kumamoto volunteered to go to Tainanfu. Mr. Hirayama studied theology in Nagasaki many years ago, and later in Tōkyō. He has long been engaged in the active work of the ministry in Nagasaki and elsewhere on the island of Kyūshū. Like Mr. Kawai he is earnest, sincere and devoted in his service for Christ. The Committee felt that their prayers had been answered when so worthy a man came forward, saying, "Here am I, send me." Mr. Hirayama arrived in Tainanfu in April and at once began his work.

The Rev. Thomas Barclay writing under date of June 19th says: "He (Hirayama) is prosecuting the study of the vernacular Chinese. He comes here every afternoon to read with one of our teachers, and teaches one hour daily Japanese in our schools. The attendance at Japanese services varies up to about twelve. I was down last Sabbath forenoon when there were nine adults present in addition to the preacher.....There is no afternoon service but they are beginning a prayer meeting on Thursday evening. I am very glad the services are being conducted. They meet in our City Chapel, which is two small for our Chinese services." Both Mr. Hirayama and Mr. Kawai are engaged in a work attended with many difficulties. We who have come here as missionaries to Japan can sympathize with them in their separation from home and friends and in the varied trials which they are called to meet. Let us hope and pray that their labor of love may be richly rewarded in the salvation of many souls.

The finances of the Board during the year were carefully managed. On the one hand efforts were made to collect as much money as possible, and on the other hand great care was exercised in the administration of the funds collected. The year opened with a balance in hand of *yen* 460.00, while the contributions from all sources for the entire year amounted to *yen* 1909.968. There was, therefore, at the disposal of the Board the sum of *yen* 2369.968 for the year. The total expenditure was *yen* 2365.513, leaving a balance on hand of *yen* 4.455. Of the amount contributed during the year there came from

Churches and Preaching Places. <i>yen</i> 1211.053.	
Individuals (Japanese)....	442.565.
Missionaries (in Japan proper). ..	151.085.
Missionaries in Formosa. ....	60.000.
"Special." (Enzetsu Kwai) expenses paid by Christians) f	41.565.
Total. ....	1909.968.

Of the *yen* 1211.053 (see above) the sum of 338.58 was contributed by Churches and preaching places connected with the Board itself, as follows:

Minami Saku Gun. ....	<i>yen</i> 50.000.
Mito. ....	44.580.
Kujigun. ....	24.000.
Ueda. ....	100.000.
Taihoku. ....	120.000.

Churches and preaching places wholly independent of mission aid contributed as follows:

Nagoya Church....	<i>yen</i> 127.504.
Kōchi " " " " " "	68.500.
Kaigan " " " " " "	60.000.
Shinsaku " " " " " "	38.000.
Sendai " " " " " "	35.000.
North Church (Osaka) " " " "	2.135.
Shiba " " " " " "	32.000.
Kōjimachi " " " " " "	11.000.
Hongo " " " " " "	10.000.
Nihonbashi " " " " " "	7.910.
Hakodate " " " " " "	3.129.
Aki Preaching Place... " " " "	15.000.
Gomen " " " " " "	41.500.
Kataji " " " " " "	7.500.
Omata " " " " " "	7.000.
Woman's Society connected with self-supporting Churches. ....	51.571.
Methodist Protestant Christians in Yokohama. ....	13.907.
Japanese Church in San Francisco. ....	30.000.
Total from independent Churches, etc. ....	561.656.
Add, the amount from Churches, etc, connected with the Board (see above) ....	338.580.
and we have. ....	900.236.

This sum taken from 1211.653, (the total of contributions from churches, etc.) leaves a balance of 310.817. Of this balance Churches, etc. indirectly connected with the Missions (that is, whose pastors receive pay for work in Mission Schools, or for other services rendered to the Missions) gave as follows:

Daimachi Church. ....	<i>yen</i> 19.513.
Ichi Bancho " " " " " "	18.986.
Shitaya " " " " " "	7.224.
Shilah " " " " " "	8.000.
Ichigaya Preaching Place... " " " "	14.300.
Total. ....	68.023.

Deducting this amount from the balance of 310.817 we have 242.794 as the sum contributed by churches

and preaching places directly more or less dependent upon help from the Missions. Of such contributors the following are the largest, to wit :

Ōsaka West Church. ... ..	yen 23,605.
Kanagawa           "     ... ..	977.
Nagasaki           "     ... ..	9,295.
Kōbe (Heishin)   "     ... ..	9,227.

These four churches, I understand, pay the larger part of their pastor's salaries and other expenses, but are to some extent dependent upon the Mission, or Missionaries. I am sorry to weary the reader with so many figures. Moreover, I do not vouch for absolute accuracy in every particular, that is to say, I may be mistaken in one, or two, instances as to the exact relation of a church, or preaching place, to the Missions. But in general I think my statements will bear the most careful scrutiny. At any rate, it is plain that by far the greater part of the money contributed to the Board by churches and preaching places came from sources independent of Mission aid. When, therefore, in addition to this fact, it is borne in mind that individual Japanese Christians contributed the sum of 442,565, during the year, it is evident that there is an increasing desire on the part of the church as a whole to carry the gospel to those who know it not, on her own responsibility and at her own expense. In other words, that the Church of Christ in Japan is seeking to become as rapidly as possible a self-supporting and a self-propagating church. For this we ought all to be devoutly thankful.

At the late meeting of Synod the Board was instructed to raise the sum of *yen* 3600.00 for the work of the incoming year. Of this amount *yen* 1500.00 is to be devoted to the work in Formosa whither, it is hoped, the Board may be able to send another worker, to be located probably at Taichū. The sum of *yen* 720.00 is to be appropriated to work in

Japan proper; *yen* 960.00 to go to the salary and travelling expenses of an agent, or agents, of the Board; *yen* 300.00 to office expenses, including the publication of the "Dendō Hōchi," monthly, and *yen* 120.00 is to be kept as a reserve fund, or to be used in cases of emergency only. The amount to be used on the travelling agents account and as office expenses may seem at first sight to be disproportionately large, being together more than one third of the entire amount to be raised, but this is because the latter amount is as yet comparatively small. When the whole sum to be raised shall have become 10,000, or 50,000, the travelling agents expenses and those connected with the office work will scarcely need to be increased. The amount appropriated to Formosa is large because of special opportunities, and because it is thought worth while to put forth special effort in that direction for the time being.

Immediately after the recent meeting of Synod the Board met and reorganized for the work of the year. The Rev. M. Uemura was elected president and the Rev. K. Kiyama travelling agent. The number of members on the Executive Committee was increased from five to ten. Plans for collecting money and for carrying on the work were discussed at length. Every member of the Board went away from the meeting with a full determination to do every thing in his power to make the present year the most successful of all. It is confidently expected that Mr. Kiyama, as agent of the Board, will be able to arouse a greater interest in the cause of missions throughout the church than has ever existed heretofore, and at the same time also to secure greater unity of spirit and of action. As missionaries we shall watch with profound interest this development of church work. True, it is as yet the day of

small things, but let us not despise it. Let us rather give the movement our sympathy and our prayers praying that God may guide in all the affairs of His church in this land; that He may establish it in every good work and word, and make of it a glorious church, not having spot or wrinkle or any such thing.

T. T. ALEXANDER.

### SOCIAL MOVEMENTS IN JAPAN.

REV. I. ABÉ, Okayama.

UNTIL a few years ago nearly all the social and charitable enterprises in our country were started and sustained by Christians. At that time outsiders began to be touched with the spirit of the age and hastened to compete with Christians in these, as in other matters.

Public opinion tends decidedly at the present time toward such kinds of enterprise. Buddhists have their own institutions founded on Christian models and the government is no less zealous in encouraging this spirit. But we have grave doubts as to whether these movements will succeed. It may seem too presumptuous to say that these social and charitable schemes when without Christianity are just like bodies without souls, but such is beyond doubt the truth.

Some one will name the Red Cross Society in Japan as an example of success. Well, we may call it a success if the number of its members is the main element in success. It is very doubtful however whether the Red Cross Society would long stand alone. I mean that its condition would be very different were the Society not led by Prince Komatsu and many other illustrious men and women who stand high in the social scale. At present, to be a member of the Society means social honor. Hence many persons do not mind paying a comparatively heavy sum for the society's badge.

It is noticeable that Christians do not as a rule pledge themselves as members, though it must be admitted that there are some followers of Christ who crave worldly distinction. There is of course no reason why we Christians should hesitate to join the Society which itself was Christian born, if it is conducted in a proper way. We delight in all kinds of benevolence but we can not awaken any enthusiasm in ourselves for a work accompanied by so much trumpeting and decorating. It is almost disgusting to see a man wearing a silver medal on his breast and marching like a soldier in triumphal procession. Not only honor, but many privileges are given to the members. They are allowed the best location at R. R. stations or other places when the Emperor or the Empress are welcomed by the people. They are entertained at the annual meeting and on other special occasions.

This is the best sample of charitable service done in Japan outside of Christian circles. How far alas! it is from the teaching of Jesus: "Take heed that ye do not your righteousness before men, to be seen of them."

The people seem to think that they can engage in benevolent enterprises without understanding what charity means. It is a monstrous mistake that they do not entrust such work to the guidance of Christians.

When our Empress Dowager died, the Imperial Household distributed a large sum of money among the prefectures as a memorial. Okayama prefecture in which our Orphanage is located received about ten thousand *yen*. After long consideration, it was decided to use this money for benevolence. We felt that one half of that sum at least might well be given to our asylum. Many thoughtful men other than Christians held a similar opinion. But we Christians on this occasion as always before



neither said nor did anything to secure a share of the benefaction. The local government together with the prefectural council decided to engage themselves in benevolent work. To that effect they voted to solicit further subscriptions so as to command a fund amounting to fifty thousand *yen*.

This is very surprising when we reflect on the risk involved in starting a new work while there is close by a well managed orphanage which has already proved its worth during ten years of trial and experience. We are moved to say these things not through jealousy, but, a great anxiety about the future of work started in the way now proposed. It is not money but the man that determines the success of all true benevolence.

Let me turn to other phases of social phenomena. The socialistic idea is making rapid progress. At least the papers and magazines have begun to discuss this subject. A magazine devoted chiefly to sociological study has begun publication. A society with the same purpose has been organized. Another small society has been formed by socialists.

Readers of the *Record* will be quite surprised to hear of the growth of socialism in the far east, but there is strong probability that the principle will obtain wide acceptance. Our social state may not be such as to favour the rapid growth of socialism, because the distribution of wealth is not so unequal as it is in western countries. But Japanese, being idealists by nature, are not slow to embrace any theory which has charm enough to attract them. Those who call themselves socialists at present are none but discontented young men. Perhaps they may not exercise much influence, but we Christians must feel great solicitude over the first growth of socialism.

It is a plain fact that socialism without Christianity tends neces-

sarily to anarchism or nihilism. When Christians embrace socialism, they are not impatient to carry out the scheme at once in present-day society, but can wait many centuries if need be. But it is otherwise with the discontented young men who have no Christian faith and hope. They would not hesitate to carry out their purpose by violent means if need be. They have no ideal world in their own hearts, therefore they can not restrain themselves but seek to secure an even distribution of wealth at the earliest possible moment.

Thus we Christians bear a great responsibility on our shoulders. We must carry on our benevolences in a true Christian spirit. When the enterprises started by non Christians prove failures the crown of success will then fall upon our heads. We do not mean to monopolize all charity but we ought to have a strong conviction that it is our special mission to engage in such service.

As for socialism we must endeavor to make the people understand that it can never succeed without the spirit of Christianity.

We feel that the same social problems now troubling western lands await solution at the hands of us Christ's followers here in our own Japan.

#### JAPAN'S TEN COMMANDMENTS.

THE Kodokai, a society for the promotion of the moral virtues, recently drew up ten commandments, which we reproduce exactly as they were given by the *Japan Times* :—

1.—Be loyal to the Sovereign, filial to parents, and reverence divine beings.

2.—Respect the Imperial Family and love your country.

3.—Observe the laws of your country and strive to promote the national interests.

4.—Study hard in the pursuance of knowledge and be mindful of health.

5.—Devote the best efforts to your profession or avocation.

6.—Make a peaceful home and love your neighbours.

7.—Be faithful and benevolent.

8.—Take care not to injure other's interests. Practise charity.

9.—Do not indulge in the pleasures of drinking and debauchery. Make not unjust gains.

10.—As to religion you may believe in any you choose, but be careful to avoid one that is injurious to the interests of your country.—*Kobe Herald*.

### THE PRESENTATION OF CHRISTIANITY TO JAPAN.

From "*The Far East*."

"HOW unaccountable," says a modern Japanese writer, "is the avarice of an old man. When we are young and our blood is hot, we earnestly desire fame, life is esteemed at a feather's weight, and honour is as weighty as a rock. But when we have achieved success and made for ourselves a name, we feel that we have immaterial things in abundance, and long for the material in which we are deficient; so that the shorter the future before us is, the more we are oppressed with what is called the Avarice of Death."\*

Much of the difficulty which we foreigners experience in estimating the Japanese nation arises from our not realizing the double character of the people. Japan is at once an old man and a young one. From one point of view it is young

Japan, with its "hot blood, earnestly desiring fame, esteeming life at the weight of a cormorant's feather and honour as a weighty precious stone." From another it is the old man, feeling that it has immaterial blessings enough and to spare, and longing for material comforts for its declining years. Yet there are not two Japans—there is only one—a blending of January and May.

Between the old Japan and the young, the interests of religion (I may as well limit myself and say the interests of the Christian religion) are sometimes obliged to go to the wall. Old Japan is quite satisfied with what it has got, the *me ni mien mono*, the invisible, immaterial, portions of its civilization and culture,—its literature, philosophy, religion—are quite sufficient for it. It does not want anything from elsewhere in these departments of human thought, unless by judicious purchases in foreign markets it can increase its material wealth and solid comfort. Young Japan is seeking honour and fame:—if the adoption of the Christian religion would advance it along the lines of its ambition, it might perhaps listen. But at present it does not see how it is going to be helped by Christianity towards attaining that thing on which it has set its heart.

Before going further, let me guard myself from the supposition that I entirely blame the Japanese for their attitude towards Christianity. It is true that prejudice accounts for a part of the indifference that is displayed; and prejudice is always blameworthy. But prejudice is not a Japanese monopoly. I know Englishmen and Americans who are full of prejudices: I have even got some myself. Nor am I entirely out of sympathy with the young man who thinks of naught but fame and honour. Has not Shakespeare taught me that there is a time in life, when it is proper for a

\*Hakarigataki wa rōgo no yokumen. Ware hito tomo ni kekizakari wa, hitasura na wo oshimi, ichi mei wo u no ke to karonji, chūgi wo banjaku to zonzuredo, kō nari na toge, me ni mien mono tareba, me ni miyuru fusoku ni me no tsuki, saki ga tsumaru ni tsure, shiniyoku to in shūjaka kesu. Prof. Tsubouchi in *Hito-kiri-ha*. Act. i. Sc. 2.

youth to sigh like a furnace over a ballad made to his mistress' eyebrow, and another when it becomes him to seek the bubble reputation even at the cannon's mouth? And if there be at the present moment a rush after material prosperity and national expansion, I may indeed see much danger to religion in these things, but I can't blame the Japanese for them any more than I can blame my own country-men, or my German and American cousins.

Nor would it be right to say that the Japanese are a race indifferent to religion. I say nothing of the magnificent temples in show places: but go where you will, in town or country, you will find places of worship, humble indeed and poor, but no humbler than the dwellings of the people who worship at them. These numerous temples could not have sprung up amongst people indifferent to the claims of religion. More than that, the rise of religious associations within the last few years, the Buddhist *Hansei kwai*, for instance, during the last decade, with its 12,000 members and its two periodicals, one in Japanese, and one in English and Russian, all show that the religious spirit is alive and that the national indifference to Christianity does not spring from an indifference to all religion.

Can it be that the slow progress of Christianity is due to the way in which it is presented to the people? I say "presented" purposely rather than "preached," because I want to make it clear that Christianity is presented to the people, to the leading people at least, by many others than missionaries. Japan is not dependent entirely upon missionaries for the presentation of the gospel. The literature of Europe and America is open to her, students listen to the teachings of Western teachers in Western Colleges, on the same benches with Western undergradu-

ates, or do domestic business in Californian homes. All the multifarious experience thus gathered up forms a large factor, I might almost say the largest factor, in the presentation of Christianity to the nation.

How then is Christianity presented? We present it each in his own way, according to the predominant feature in his disposition, and the Japanese receives it, each in his own way, according to the predominant feature in his disposition. Thus with some men Christianity is a matter of morals. They will extol the moral grandeur of Christ, the moral teachings of the Apostles, the moral influence of the Faith. The Buddhist does not contradict this, nor does the Confucianist. "But," he practically answers, "granting the exalted morality of Christ and His followers, does that give me anything which I have not already got in Confucius and Sakyamuni? Why should I leave them to take up something identical coming from a foreign teacher? My motto is *quieta non movere*." Besides he asks "Is the morality of Europe so very much better than the morality of Asia?"

Another mind will look at Christianity from its philosophical side. I am myself a firm believer in Christian philosophy, as I hope I am in every thing Christian and Catholic. But the longer I live, the more clearly I see the difficulties attendant on a purely philosophical exposition of Christianity. I cannot conceive myself becoming a believer in the Buddhist cosmogony, a law working the universe without a Lawgiver—but I know from the experience of many failures how difficult it is to demonstrate the existence of God to the unbeliever. The Buddhist philosopher has much that he can say for his philosophy. I do not believe all that he says: but his arguments are probable: and there are some Christian writers who deem that probab-

ity is the guide of life. To convert Japan to Christianity needs something more than philosophic speculations based on probability.

Again, others make much of history. Christianity, they say, has behind it the verdict of history. Yes; but so has Buddhism, and so has Mohammedanism. The whole world has history behind it; and to the Japanese mind, the Japanese history, with its lessons of practical wisdom and religion, is far more attractive, and appeals with far greater power than does the history of any European nation, or any epoch of Christian Church history.

It is true that history, philosophy, morality *combined* form a very strong basis for belief. But the three together would not convert Japan, to say nothing of the world. They are proofs for none but the learned.

There still remains another method of presentation, a method which differentiates Christianity from every thing else that claims the allegiance of the human heart. It is wrong to think that Christianity is merely a machine for saving souls by offers of bliss in a future life. Buddhism professes to do that. The object of Christianity is quite as much to exhibit before angels and men "the manifold wisdom of God," and to allow men even in this world to "taste of the powers of the world to come." In other words, there is a supernatural side to Christianity, which needs to be presented along with Christian ethics, philosophy, history, in order to put before the world fully the claims of Christ.

Supernaturalism is of two kinds: supernaturalism in the past, and supernaturalism in the present. The one is accepted by all orthodox Christians. We all believe in and teach the Creation of the World by God, the Incarnation of Jesus Christ, the miracles done by Him, His Resurrection, His Ascension, the

Descent of the Holy Spirit, the Inspiration of the Bible. But there is not much use in teaching a supernaturalism of the past, which worked centuries ago, unless we can demonstrate a supernaturalism of the present—the hand of God working in our midst. To do so is to produce nothing but a dead orthodoxy.

What we as Christians have got to show to the world is a God present with us, present in our hearts, in our Churches, in our lives, and confirming his presence "with signs following." The age of miracles is not over; and we as Christians have to demonstrate that it is not. There are still miracles of conversion, we have to show them:—miracles of sanctification, by which a man gives up all he has for the Truth:—miracles, not only over the minds of men but over the forces of nature—miracles which always bring blessings to mankind. Wherever there are signs of the supernatural power present among men there is no lack of converts to Christ. A cold intellectual Protestantism which rejects the present supernatural power residing in the Christian Church can never bear more than a half witness to Christ. And a half witness is a half-truth: and there is no lie so dangerous as one which is half a truth.

The reader will perhaps ask me what I mean by the supernaturalism of the present. I mean by it that the supernatural tokens mentioned in the New Testament still continue: that the signs "which follow them that believe," mentioned by St. Mark in his gospel are still to be found: that "the manifestation of the spirit" spoken of by St. Paul is still given to Christian men to profit withal: and that these physical signs are the tests which prove the reality of those more spiritual and invisible powers which the Church possesses.

Horace Bushnell in his book "Nature and the Supernatural" has



a chapter headed "*Miracles and Spiritual Gifts not Discontinued*", in which he shows that the Supernatural has always been more or less manifest in the Church from the earliest ages to within our own recollection. More or less, but chiefly less, judging by the criticisms which this chapter evoked. And yet he makes a good point in his preface to the New Edition when he shows that the acceptance of the supernatural in the past really depends on our acceptance of it in the present. "We come in due course to surrender the credibility of anything supernatural or miraculous, by renouncing the credibility of any such thing occurring now. The credibility of all such wonders, is, we think, according to the ratio of their distance: which is the same as to admit that they are in fact credible nowhere."

As a commentary on the above I may mention a book entitled "*My Life in Christ*" by John Sergieff (London, Cassells & Co. 1897). Its author is a Russian priest, residing at Cronstadt, and famed throughout Russia for his sanctity. When the Emperor Alexander III. was on his death bed, it was "Father John," who was summoned to minister to him. Yet it is not only to the great that he ministers, he is the friend of the poor peasant as well as of the Imperial Prince. Whenever he appears in the streets, at once he is assailed by crowds of poor imploring, not his alms, for he is as poor as they, but his prayers and his blessings. And why? Because he is an embodiment of God's supernatural power, present to bless: because, in answer to his faith and his prayer, God has more than once healed the sick and restored men to strength from impotency. Hence they crowd around him, and as they see him and hear his words, they somehow become more deeply impressed with the truth of the Chris-

tian Faith. Men like John Sergieff to-day like St. Vincent de Paul two centuries ago, like many a humbler man of whom the great world hears nothing, are standing proofs of Christian supernaturalism. They present the Gospel with power, because their word is followed by the signs of Christ's presence. The proof of present supernatural power, wherever it is given to the Church (for a man cannot get the miraculous power by himself, or when he likes), is the best of all proofs. It was Christ's proof. Like Her Master, the Church claims the power to forgive sins. Like Her Master she should vindicate that claim. "That we may know that the son of man hath power on earth to forgive sins, I say unto thee, Arise take up thy bed and walk." It is the line of demonstration which is the most logical and against which the fewest objections can be raised. Press Christian morality, philosophy, history, beyond their proper limits, and immediately there springs up the time-honoured antagonism between East and West. "What is then in Western religion that is better than what we have already?" But the Divine working transcends all national demarcations. The power is given to the faithful irrespective of race or nationality. And wherever it is given it claims the respectful attention of man, as being the voice and the finger of God.

It is the ultimate proof of all religion. For suppose,—and the supposition is not an impossible one, because the experiment was proposed in France, and we know that history repeats itself,—suppose a Committee of scholars should meet to devise a brand new faith, culled from the best thought of all nations. Such a creed might inculcate the highest morality, be most beautifully intellectual, accord with the very latest theories of history and science; but it would not be a religion, and the common

people who want spiritual food would speedily show their appreciation of it by leaving its ministrations and its altars severely alone. As Talleyrand said to the would-be founder of a new religion: "First get yourself crucified and then rise from the dead." Religion is not religion unless it is supernatural, and it must not only be supernatural in its origin, but supernatural throughout its life.

ARTHUR LLOYD.

(Rev. A. Lloyd, M.A., now Professor of Literature in the Keiogijiku, and Instructor in the Naval Academy, Tokyo, was formerly Fellow of Peterhouse, Cambridge, and Head Master of Trinity College School, Port Hope, Canada.)

## METHODS OF WORK.\*

E. H. JONES.

### What Work?

The work of bringing a sufficient knowledge of the gospel to the minds of the unsaved to enable them to secure their salvation from sin, and hell, when they are so inclined. This inclining is the work of the Holy Spirit and is therefore out of our sphere.

What I shall say of methods will not be with any idea of giving you any plans that may be universally successful. Plans of work are best for me, and for you, when they are the result of our own earnest, thoughtful, and prayerful experience. Above all we should remember that plans are not nearly so important as are enthusiasm, industry, persistency, courage, prayer, faith. These constitute the motive power without which we have but inert material. The best plans without these will fail. The poorest with these will not be entirely fruitless. Let me say also that a love for the winning of souls—regardless of their education, or rank—a "hobby" for the profession

of the ministry—is presupposed in all missionaries as one of the prime proofs of their call to this work. But it is doubtless profitable for us to compare plans for our mutual edification; so I venture to write.

### I.—NUMBERS.

I have come to see that numbers have a very important place in our work. Here each missionary and native worker the country over has some 40,000 souls to bring to a knowledge of Christ, and salvation. We in the North have probably 50,000 or 60,000 souls to each worker. Without a knowledge of Christ these souls are lost. How to reach the largest number of people with my message of salvation is one of my constant subjects for thought.

To accomplish this end I find special meetings, places, and special methods better than stated meetings, and conventional methods, and places. *Matsuri*, festivals, *Hana-mi*, Flower Viewings, *Toshi-no-ichi*, New Years fairs, *Gunjin gai sen no iwai*, Soldier's Triumphal Return Celebrations, and such like popular gatherings, which provide us with great numbers of people, at leisure to hear our message, are more fruitful for our purpose than the regular *Kōgi jo work*. On such occasions I find good judgment will enable me to avoid collision with the police and yet gather large crowds to hear the Word. I seek an open space apart from, and yet in full view of, the passing crowds. I must have a place that is retired from the noise of the fakir shows, and the shoutings of the toy vendors, and yet where the little knot of people who first gather may be seen from the thoroughfare. It is best to have the preachers and singers on a platform, a pile of lumber, or the veranda of a well placed house, higher than the crowd, that they may be seen and heard. We soon have a nucleus that will

\* Read at the annual conferences of Baptist Missionaries in Japan 1897.

grow rapidly to the extent of the open space.

#### II.—ATTRACTIONS.

The feeling of curiosity on the part of the street passers-by can be exploited within wise limits to get a crowd. I have not much sympathy with a false idea of propriety that will not allow me to use means to gather a crowd.

Respectable conventionality will go back and forth to a ten-mat *Kōgi-jo* in a retired street, and spend time, money, and effort for years on an audience of eight or ten when a move of half a block to an open yard in full view of the surging crowds of the great thoroughfare, a little music, some placards announcing in attractive terms the purpose of the meeting, and a few pictures or other things for object lessons would draw an immense audience. Do I believe in Salvation Army methods to draw a crowd? Yes, within sensible limits. Anything that is not incongruous with our religion may be legitimately used. I think simple noise is incongruous and may well be left to the monopoly of the *Hokke Kyō*. Tin pans, braying voices and instruments whose chief quality is noise, marchings of delicate women dressed in quaint fashions, and other shows that have no religious purpose, may be left out. But instrumental music and decorous singing, with pictures illustrating the historical events of our religion, and all natural objects that are beautiful or interesting may be used with propriety. But these things must be used wisely. There are people who allow lantern shows to run away with them. There are others who keep them strictly subordinate to the general purpose, and by this means are able to preach to ten times as many people as those who despise these agencies. I myself have used a roller organ with profit. It is not the highest style of

music nor is it as easy to sing with as might be desired, but for the purpose of drawing a crowd it is a success. If you can play a regular organ you are so much the better off than I am. A brother once remarked to me when I told him of my roller organ, "What do you do for a monkey?" "Ah!" I replied, "I substitute myself for the monkey and that makes all the difference in the world. I don't run it for a monkey show." I can sing with this *Kikai* organ, and after singing a couple of hymns I have my crowd, and go on with my preaching. After a half hour I sing another hymn and thus secure my audience for another half hour's listening. The pictures illustrating the International S. S. lessons I have used for drawing the people and for illustrating my talk. We must remember that we have in the masses of this people—and it is to them especially that we have as a mission dedicated ourselves to work—a great indifference to religion as such and especially to the highly spiritual ideas taught in our evangel. As there is therefore great difficulty in making plain to the common people these high and vital truths so we need all the helps we can get to make our meetings as attractive as possible. We will do well to make our preaching as picturesque as possible both to the eye and to the mind. Jesus did this with great effect. The common people heard him gladly as a consequence. We should not be above doing what our Master did. He used natural objects and striking incidents largely for illustrations. He preached attractively and effectively to a dissolute woman while he sat on the curb of Jacob's well, and pointed his lesson with the water drawn therefrom. He stood in a fisher-man's boat and preached to the crowds upon the shore, claiming their attention for a deep truth through the sowing of



seed by a man in a wheat field near by. He at one time preached trenchant truths from a Roman penny as an object lesson. At another time he stood the most interesting thing in nature—a little child—up before his audience and used him to point a needed lesson. At another time He called attention to the commonly overlooked beauty of the lily, as an evidence of God's thoughtfulness for insignificant things, and hung thereon a world enduring lesson. I have used my bicycle, my hat, the lamp hanging in the room, the sun, the railroad, the telegraph, etc. At times a series of pictures shown with the lantern at night, or the S. S. lesson pictures hung across the *Kōgi-jo* in the day time have served my purpose. While readily acknowledging that any one of you has more preaching ability than I have I have rarely lacked an interested audience. The number I can reach is usually limited only by the character of the place and my poor ability to stand the nervous strain of such work. When I am out on a tour I preach once and often twice a day and am glad to contemplate the number I have been enabled to reach by even the poor use I am able to make of the above means.

### III.—STREET PREACHING.

More particularly as to this method. I like it and do a good deal of it because I can in this way reach the largest number of people at the smallest outlay. You have no *Kōgi-jo* rent to pay, and you can always have a crowd. I used to think I could not do it. Even now there are some among you who can do it better than I can if you would only try. My *ji-byō*—my bronchial trouble—was a *jama* and my natural diffidence was a serious obstacle. There was need of a picturesque and striking style of talking—without

which you cannot preach effectively to a street audience. This was hard for me to acquire. But I have by perseverance overcome these obstacles somewhat. 'Then' you say "they will not let you preach on the street." I used to think this was a real obstacle. I found it only existed in my mind when I put the matter to the test. I had a long list of such objections to street preaching. Another was that I would be taking rank with the street fakirs and that would be undignified in a Christian preacher. Strange that we have to stand up to argue for a practice that has had the noblest and best exemplars from Christ, Himself, down through a long and glorious list of the ablest and best of the ages. St. Paul, the early Christian fathers and martyrs, Whitefield, the Wesleys, Joseph Parker of City Temple, London, our lately translated Gordon of rich memory, with most successful missionaries to other heathen lands in our day, all have largely used this method of work. I will not say that every one can use this plan of working with equal success, but I will say that seeing the imperative need of reaching the largest number of perishing heathen in the shortest possible time, and with the least expenditure of money, the missionary who has not learned to do street preaching when occasion offers has not yet acquired the use of one of the most efficient weapons of evangelization. Especially is this true where, as in Japan, for a greater part of the year the climate, and attractive out-door surroundings, make open air gatherings so popular. But you will say, perhaps, "Is not my standing in a *Kōgi-jo* and preaching to an audience standing in the street the same thing?" No, it is not. You won't get so much of a crowd, nor the kind of a crowd, nor will you be put on your mettle until you try to tell all that you experimentally



know of the gospel to a sea of upturned faces, some of whom are so distant that both you and he has to strain a point to make a hearing connection. There is an inspiration about it, an abandon in it, that will make you do your best. You will feel afterwards that you have enjoyed that half hour more than any half hour's preaching you ever did. The feeling that you have reached a large number who never heard the Good News before, that would not be likely to stop at the *Kōgi-jo*, will be a great satisfaction. Get a Japanese Christian or two, to help you sing, and to train in aggressive work, or if alone, with your organ, or if these helps cannot be had then with your own voice sing one of the songs of Zion. You will soon have an audience if the place is well chosen and if you have had an experimental knowledge of the joys of God's Salvation I'll risk your preaching.

But you say your Japanese co-laborers do not like it. That is so. There are some people who have so much dignity that they remind me of a fellow student at Newton Centre who was so polite that when he fell through the ice into the lake, and was in imminent danger of being drowned, called to a friend "Mr. Smith, will you be so kind as to hand me a stick." There are many who have so little idea of the awful danger of their fellow men out of Christ that unless the way to help them is quite conventional, and respectable, they would sooner let a soul die without the gospel than to do anything unusual. I have no use for such oyster-like Christians. I dare say however that the Lord with His wonderful resources and forbearance can and does use such workers. In Sendai all the missionaries joined together at the New Year, erected a *Koya* at the *Toshi no Ichi*—New Year's Fair—grounds capable of holding 300 or 400 people.

Three times a day we vied with the conjurors, contortionists, and travelling players in drawing a crowd. We had a good audience at every meeting for eight days and reached thousands of people in that short time who never heard the gospel before. As a contrast, the combined efforts of all the churches of Sendai by the regular work only reaches hundreds in a whole year, notwithstanding all the money and effort expended. Some of our Japanese brethren when invited to preach said they had never yet gone on the board staging of a straw-mat but to compete with acrobats, and would not do it now. Well, we were sorry they were not large enough for a place in the scheme and leaving them out we went on with our work.

#### IV.—*KOGI-JO* AND OTHER WORK.

But much as I believe in street preaching for reaching the masses there is need for us to fully utilize the preaching place. It localizes the work. It is a place where inquirers can be gathered, and instructed more fully in the way. It is the place where some will gather who will not stand long enough at a street meeting to hear sufficiently. "This ye ought to do and not to leave the other undone." Street preaching is sowing broad cast. *Kōgi-jo* work is sowing in rows for more careful cultivation. How shall we work in the *Kōgi-jo*?

Have a Sunday school, especially if the dear sisters who work with us and who try to keep us straight will help personally and with the members of their schools, and we are glad to say that they are generally glad to do this. This Sunday School will give us not only the impressionable minds of the children, to fill with gospel truth, but also will afford us a leverage on their families. Let the place be tidy, brightly papered or painted, and well lighted, opening

on a much frequented thoroughfare so that the front can be opened for public preaching. Have a chance under the roof at front for any to enter without taking off their *haki-mono*, a *doma* for busy, tired people to rest on, they will stay longer if they have an easily available seat. Have a good provision of gospel tracts for distribution, and of Bibles for sale. Have the street and number of the *Kōgi-jo*, church, and missionaries' houses printed on the back of the literature to be disposed of. Advertise and sell the Bibles if possible at every meeting. Have the preaching simple, direct, evangelistic, not abstruse, without aim, argumentative. The latter quality generally produces *bōgai*, obstruction, the other two qualities argue conceit, and a failure to comprehend the true purpose of preaching, viz., the salvation of lost souls. I find it helps to a proper conception of our motive to gather the believers for prayer in private before the meeting. We pray for an outpouring of the Spirit's power upon preachers and hearers for that meeting: that souls may be snatched from the burning. Don't preach too long. Don't pray in the open front *Kōgi-jo* before a jeering mob. This is casting pearls before swine. Don't get too far back in the room, as if afraid of the audience. Don't get behind a table, nor drink cold water to make your ideas flow. Look your hearers in the eye, and talk to them rather than declaim before them. When you see them fidgeting and likely to move on tell them a story or sing a hymn. This will rest both yourself and them, and enable you to start out afresh, for the fault may be as much with you as with them. But there is work to do before the meeting. We need to ensure an audience often to be sure of having one. I start out in the vicinity of the meeting place accompanied by my helper, and with tracts

to introduce us. We canvass all the houses near until we have spent a couple of hours. Sometimes we go together, more often he takes one side of the street while I take the other. I pass a tract and invite the receiver to the meeting. We rarely get a rebuff. We often are received cordially, and have a good opportunity to preach a little sermon. This personal hand-to-hand work will help your vocabulary and rob your preaching of the dry-as-dust, booky style. Never neglect an opportunity to talk to your 'Riki' man, your fellow traveller, your carpenter, if you want to gain a copious colloquial style. The main object should be, of course, the salvation of these souls, but your own salvation from many things is also involved. Practising such a method in the afternoon even if a pouring rain should throw a wet blanket on our evening meeting, we have preached to a pretty large audience and do not whimper much even if we have to rest ourselves for the lack of a gathering.

#### V.—THE CHURCH WORK.

How to work with and for the church is a difficult problem. I think our work in Sendai—in which all our missionaries resident there are equally interested—and also my work in Miyagi Ken is tending more and more towards entire self-support. The church in Sendai has nearly passed through the acute stage of independence. For a time it refused to have help of any kind from the missionaries. But now it is coming to have a much more sensible mode of co-operation than we had before the break. There was a time when nothing could be done without the missionary. There was a time when nothing would be done with the missionary. After two years of experience of the latter method they are now willing to coöperate on a

new plan. In justice to them, and with satisfaction, we report that during the interregnum they have kept up their services, two on Sabbath, and three during the week without a pastor, and with but little help from the missionaries. True, I have preached for them some since I came back from America, and have taught the adult Bible class. Brother Hamblen has occasionally preached also, and a good deal of visiting and Sunday School work has been done by Misses Mead and Buzzell, together with their helpers. But even if we had all been away I think the work would have gone on. Now they have hired a pastor working, with whom they expect to raise 25 *yen* for his salary, and the expenses of the church. Not more than four *yen* of this is expected from the missionaries.

My work out of Sendai is pretty satisfactory, and has always been harmonious. I am considering the plan of leaving the believers in the various places entirely to themselves, by having the evangelist live only, and work chiefly, where there are no believers. I think the sooner the Japanese are taught to depend upon themselves for financial support, and for the carrying on of the meetings in their own neighbourhood the better. I am strongly inclined to think with the late Dr. Nevius of China that the placing of a paid evangelist in a community where there is a little group of Christians, except he is paid by themselves, hinders them from doing any aggressive work, demoralizes the evangelist, because he is a part of the false system, and therefore creates a false impression of our religion among the heathen. In talking to thoughtful brethren on this subject I have been answered, "Yes, but we have inherited the system and it is hard to get rid of it." This is a practical acknowledgement of the

viciousness of the method. It is thought by many that these evangelists are largely doing perfunctory work. They hold two or three meetings a week, it is true, reaching at each of these meetings from three to six unbelievers, making about twenty per week as a liberal count. Many feel their duty done by doing that, and by a few visits, say to one or two houses a day, then drawing their salaries regularly, padding their reports—sometimes unconsciously or if consciously, excusing it by saying it is best to look on the bright side, they are as satisfied with themselves as need be. The *Kyūdōsha* for the inspection of the missionary when he comes around are produced. They are baptized on his recommendation, for what can the missionary know of the candidate with only a day or two in the place, and with the fairly good answering of all the questions at the examination. The missionary also is inclined to take a lenient view of the seeker, for his baptism will help his report to the home churches, and he hopes if the candidate is not as satisfactory as he might wish the resident evangelist will train him up after he joins the church. And so the number of believers is increased but the subsidy system having once been commenced has to go on. These believers do not add to the strength of the group financially or otherwise. The Christians of the place have been coddled and carried financially, and otherwise, till they have no strength or spirit in them. Those who join them have learned enough of the system to have a hyper-sensitive financial nerve. The company has but little influence on the unbelieving community and often proves an actual hinderance to the work. The evangelist often does not do anything towards encouraging self-support among the believers. He finds it easier to collect his salary in full from the *Dendō kwaisha* than



worm it out of the people. He holds the opinion, and lives up to it, too, that to mention money to the new, and financially sensitive believer is suicidal; they would fly away and never come back again. Well, how will we correct the abuse? Why by the stopping of the flow of foreign money. I am myself so far advanced in the conviction of the harmfulness of the system that I am not looking around for more evangelists but am trying to study a plan of efficiently using the one I have. A good brother of another church who has gotten grey hairs since he came to Japan when asked by me if he did much touring replied, "Oh no, I have a corps of good evangelists now. I have them report to me and I go out to baptize the candidates when they need me. So I don't need to go out as I used to." And so thousands of mission money are wasted and the open eared, and expectant hearted thousands of hellbound heathen are waiting for the living-tongued, loving-hearted evangelist who shall come to them not as the agent of a foreign missionary society, but because his heart is aflame, and he is saying with Paul, "Woe is me if I preach not the gospel."

My brethren, I am coming fast to the opinion that we will not have such until the subsidy system is abolished and the Japanese convert realizes that he joins the church for work, for sacrifice. Thus will the Japanese churches come soon to pay their own evangelists, and pastors, and will then see to it that they do faithful work. We forget in our work that it is not by might nor by power but by God's Spirit, as we are taught in God's Word, by which we are to succeed, and we are continually asking for more appropriations for evangelists, and are apt to lose courage if we do not get them. We may have money. We may have more paid agents, but the

experience of the past will, perhaps, be repeated. As soon as we withdraw a part or the whole of the salary, or the money for the preaching place, the work stops, and we find the prosperity was all artificial. But some say, "The other Missions build fine churches for their Christians, and subsidize them, therefore we have to do it or be left behind in the race." I would like to ask in all honesty, the race for what? What race is it which we are apt to lose? For big and quick returns? For the praise of our churches at home? The applause of the world? Well none of us get enough of any of these sugar plums just now to make us sick. There never was a better time for reform. There never was a time in our Japanese work when less sacrifice would have to be made by going out of the 'race,' for it is a pretty slow race at best just now. But entirely aside from this, if we have been pursuing a false policy, and even the slow moving societies at home have come to think there is need of a reform—why not do away with the false system at whatever apparent cost? This work is the Lord's and He will take care that the man who follows His plan shall not come to ultimate loss, but rather will make a glorious gain. Of course the groups of Christians under the new system would need to be visited by the missionary or his *helper*, a helper, too, trained in the idea of self-support. The believers must be trained to hold meetings for their own building up, and for the evangelizing of their district. I have induced each group of believers under my care to select one of their own number for district pastor, to lead in the meetings, and to have the general oversight of the work in the place. Then I am trying to have Bible conferences for a week at a time to which I invite these pastors to come at their own expense



or helped by the church. I lodge them and feed them while they are in the city. They study the Bible, Church History, Church Polity, and Methods of work, etc. Thus I am looking forward to true self-support, i.e., self-culture, and self-extension. In one place the Lord has so blessed the plan that the Christians have formed a church, are preparing to build, have hired a preaching place in the neighbouring town to work for the heathen of the place. They keep up their Sabbath meetings, and have made several evangelistic trips to the tidal wave district, depending entirely upon their own resources. The training in self-support, and in aggressive work, that they are getting is worth more than the mere rolling up of a list of believers through the means of a paid society evangelist. I believe also, more and more, that all our missionaries ought to be practical evangelists. What work is being done in the theological seminary is better done because the teachers are doing what evangelistic work they can. The teaching thus gets a practical bias rather than a theoretical. The language that the teachers use, the ideas that are presented all have a living touch from our brothers' practical work on the field. Our brother F. G. Harrington, in his translations, gets help from any evangelistic work that he does, and he could profitably give half of his time to direct evangelistic work. Thus his translations would be more and more done in the living, expressive, picturesque language, and modes of thought of the mass of the people. Brethren Clement and Topping doubtless do some evangelistic work. I think the best part of the training they will give their boys will be that, by example and precept, they will teach them to work for the salvation of their countrymen. And what is true of these brethren, whose time is necessarily taken up with

school and translation work, is equally true of our sisters who are engaged also in educational work. I am glad that we as a mission are pretty well united in the opinion that we are sent out to Japan to bring these lost brethren and sisters of ours to salvation by the most direct and fruitful method, viz., by the preaching of the Cross of Christ. And I hope we will soon be able to induce our Japanese brethren to pay for, or do their own church culture and extension. Thus we will be able to drop the subsidy system from the work of our society, and spend all our funds upon the unsaved masses. The employing of Japanese Christians to do work that they ought to do gratuitously, and by themselves, is coming to be seen to be the mistake bequeathed to us by our predecessors in the work; and it has been extended and made more harmful by our unstinted use of society funds. We have found money to be a good lubricant of the running gear of our work and have congratulated ourselves at the sound of speed. But though we have seen the wheels spinning gaily around, and rubbed our hands at the prospect, we have found upon closer examination that we have used the lubricant so freely that the track too has been oiled and while the wheels have been spinning, no progress has been made.

#### IV.—IN GENERAL.

I have various items put down in my note books to do. You may have already thought of the same or have put them into practice. I give them for what they are worth.

#### Special Programs:—

Make the program for the meeting at the *Kōgi-jo*, or on the street, to ensure the address of your helper, and of yourself, and the subject of the tracts distributed, to be full of one idea. To do this your tracts would have to be specially prepared,

with one or two appropriate hymns printed thereon, and sung during the meeting. A little hand-stamp, which you should always have, could be used to stamp such tracts announcing the meeting in the evening. Thus your sermon, your hymns, your tracts, and your helper's address would have a coherency which few of our meetings have.

#### Special Tracts:—

Special literature prepared with reference to your audience, or the circumstances of distribution; as for instance with reference to the god of the town, or district in which the meeting is to be held, or to any special feature of the place would do much more good than indiscriminate distribution. In our district, for instance, the school teachers are set against our religion because they have gotten the idea somehow that it is opposed to the national spirit. A special tract made for these befogged, and befogied gentlemen would do much good. A tract made with blank spaces on the back to be filled in by the address of those wishing a call from the workers, or to propound a question by any having interest enough to return it might be useful.

#### Selling and Giving:—

In place of gratuitous distribution of Bible portions, except on very special occasions, better sell them. If you advertise them you may not be able to sell many, but what you do dispose of will make you feel good, for you will know that the man's interest has reached his pocket-book, which indicates much here as elsewhere.

#### Advertising:—

For advertising meetings, I find the International S. S. lesson pictures with a tag pasted on the bottom very useful. People stop to examine the attractive picture and read the notice.

#### A Sense of Proportion:—

Now a few words as to time for all this. I think Ernest Gordon was

considerably out when he said, "All a missionary needed in Japan was to get some knowledge of the language in six months and then go to work."

It is well for us to get as accurate and as copious a knowledge of this difficult language as we can. And as helpful to this end we can do no better than to put into active practice what we have acquired even earlier than six months. But I think on the other hand we make a great mistake if we think we need to spend half a day of every day but Sabbath on language study after we have given the bulk of our time to it for the first three or four years. The student attaché at the foreign legations in Tokyo is expected to graduate into practical work after three or four years and it seems to me that we ought to be pretty well prepared for work in a general way in the same time. That is, I think a missionary of that time in the country to be doing what he ought to do in view of the terrible need: in view of the fact that these millions of Japanese all around us are hell-bound, should spend but a fraction of his time on direct language study or other secondary work. A surgeon on the field of battle cannot afford to spend very much of his time in furbishing up his weapons. The great and urgent need is promptness, and concentration. So the missionary of the American Baptist Missionary Union should not be too particular about his weapon if by so doing he gets but a minimum of his time for its use. You will never be able to satisfy yourself, or your Japanese helper, as to your adequate preparation even if you should spend the whole of your first term of service of eight or ten years on the language. So you had better do the best you can with what you have hoping to improve your ability by its exercise.

I want again to emphasize a matter above referred to, viz., the

proper use by missionaries of native evangelists. Much mission money is worse than wasted by hiring more evangelists than we can personally superintend. A helper to go with you, to hear you preach, which is a valuable part of his education, to be incited to enthusiasm by you is one thing. To place a Japanese preacher in a town where there are but a few believers, to hold a little meeting for eight or ten persons—often confined to the group of believers—two or three times a week and to draw his salary regularly making this the chief event of his month's work, which is I fear a common experience with us missionaries with regard to helpers, is worse than useless, it is a criminal waste of money. Unless a missionary can go often to his helpers, say at least once a month—to stir up the preacher's interest and enthusiasm by helpful words and example; and unless the preacher is enterprising enough, and conscientious enough to be dissatisfied with himself unless he has by house to house visiting, by street or *Kôgi-jo* preaching, reached with the message of the gospel some twenty or thirty daily I believe there is a great leak of funds, and a very bad example has been set for the Japanese churches as to the use of missionary contributions. In closing, let me say a word to prevent any misapprehension about my words which may seem to reflect upon our Japanese helpers. They are not the only ones that are apt to fall into perfunctory habits of work. And seeing their lack of helpful literature, their isolation from Christian fellowship, and the fact that many of them have lacked any Christian training in Sunday School or Church in their early life, it is rather a wonder that they do as well as they do. I wonder how we would do under their circumstances. And perhaps,

we missionaries, being human too as well as they, would work better and make a more economical use of our time if we had more close supervision. We all of us sometimes forget ourselves and spend too much time on secondary matters. We lose for the time our sense of proportion, and spend too much time on our own affairs, or on matters aside from the main work, and find at the end of the day, or week, that we have to scrutinize our work very closely, and exercise a pretty wide latitude of judgment to discover that a proper proportion of time has been given to the work for which have been sent to this country. Let us be honest, brethren, with ourselves before we are exacting with our Japanese helpers. We can enforce and make effective our words of exhortation to our helpers only when they see in our conduct an example that claims their respect and imitation. I wonder how it would work with us to keep a daily diary of our work sending a carbon duplicating paper copy monthly to the home society, as is done, I understand, by the China Inland Missionaries? I often have to remind myself that the eye of the Master is upon me and I will one day be called to account for the way I have managed my stewardship. Perhaps such a diary as above described faithfully kept, if not sent home for the scrutiny of the home secretary, of which I am not sure I entirely approve, might be profitable to read and pray over at the end of the week or month. We might thus be enabled to make the most profitable use of our time as a thank offering to the Master who has done so much for us. We might thus also have our judgment of our helpers robbed of all uncharitable asperity, and by an exciting example secure their more earnest coöperation in "Bringing many sons to glory" in this "Land of the Rising Sun."



THE NASUNO MORNING-  
STAR GARDEN.Translated from the *Katei Zasshi*, by N. C.

SINCE his conversion in 1888, Mr. S. Hongō, the principal of the orphanage, has devoted his whole life to philanthropic works. He bravely met hardship and adversity with unswerving energy, in spite of his bodily weakness. This was the cause of the loss of his left lung. Being assisted by his faithful wife, he is now carrying out his plan, bearing every difficulty with a patience worthy of a Job.

The great earth-quake in the Binō district in 1891 led Mr. Hongō to establish an asylum for the children who lost their parents by the disaster. Tatsutochō, Azabu, Tokyo, was the place in which he started his work. In the morning, the children studied their lessons after a short service, and engaged in business such as blacking shoes, peddling daily necessities, etc., in the afternoon. They improved in their lessons and works, day by day. But their livelihood was in a straitened condition. It happened once that they had not even a grain of rice to eat, while their beloved father was sick in bed. Fortunately his heroic wife returned home with *yen* 5.50, having sold certain articles at the Tōyō Yeiwa Girls' School. Thanking God for His blessing, they lived several days with the money. At another time, nothing was left but five squashes, but the inmates could hardly be fed with them. They prayed for God's help. The time-piece struck seven in the afternoon, and yet no food was given. How anxious they were! But lo! a certain man called on them in the evening and paid forty five *sen* for fuel, and one of the boys returned with one *yen*, which was liberally paid by a certain mistress for three boxes of coals, who, besides the money, kindly gave lots of egg-

plants and potatoes. Thus the children went to bed that evening grateful and happy.

It was in February, 1892, when Viscount Aoki, the present Minister to Germany, sent for Mr. Hongō to see him. He called on this gentleman at once, and, on being asked the object and plan of his asylum, explained them minutely. The Viscount admired his charitable work, and said: "I possess a field in the Nasuno plain which is now being opened. And I hope to establish there a Christian village. Would you not remove there and help me in the work?"

The orphanage at Tatsuto-chō was, at this time, located in the neighbourhood of the barracks, grog-shops, etc., and Mr. Hongō was thinking of their bad influence upon his children. Being blessed by God in the Viscount's kind offer, he determined to remove to the Nasuno field. The Viscount was so kind as to favor him in giving *yen* eight per month, besides letting him have the field free.

Then Mr. Hongō proceeded to the field place to make an inspection of the alone and to prepare for the removal. Seven miles from the station at Kuroiso, he found a lot remote from the din of the town; but in the bosom of nature. So far as the eye could see, it was all green with trees and shrubs. He thought this place well fitted for his work in bringing the helpless children up in the Grace of God and in the healthy influence of nature. Being greatly satisfied with the place, he returned to Tōkyō. In April of that year, he removed to Nasuno with twelve of the oldest and strongest children, leaving the other children under the care of his wife and Mr. Asai in the old place in the capital. After two months, the whole orphanage was removed to the field.

Here I would like to say something about Mr. Asai mentioned



above. It happened one day, when Mr. Hongō was absent, that a certain young man came to the Tatsuto-chō Orphanage accompanied by a ruffian. They wanted to see the principal, but Mrs. Hongō told them that she would be much obliged if they came again on the next Saturday; for on that day Mr. Hongō would return. On the following Sunday, the young man called on him, and, after talking some time, it was found that he had been a prisoner seven times. He confessed all his sins and crimes, and said that he was the man who threw filth into the House of Commons, when it met for the first time. Besides, he said that he read the Bible twenty seven times while he was detained in a prison. The conversation was concluded with tears by the caller. Mr. Hongō, seeing that he was truly converted, wanted at once to have him as an instructor of the orphanage. "How can you employ this sinful man for such a holy work?" he asked. "Yes, you have already repented of your sins. This house is under the kind protection of God. Any under His care can never be tempted to sins. You may stay with us." With this answer of the principal, the young convert became a member of the orphanage.

On the 4th April, 1892, Mr. Hongō and his children arrived at the Aoki farm, and for the time being, they rented a room in the upstairs of a cattle-house that belonged to the farm. The day was spent in mending the cracks in the wall with rags. When it became dark in the evening, they wished to have supper; but what they had for their food was not sufficient for them all, while the place was remote from town where they might get rice. Mr. Hongō made a soup by mixing *misô* (a kind of sauce) with rice, and told his children to eat their supper, making a handsome apology for his

negligence in not preparing for the supper. But they would not eat, saying, "We often omitted our meal for the whole day when you were absent; you are very tired to-day, and you will please take supper first." "Well said, dear children," said he, and supped with them. When they were supping, a certain farmer came with a fire-box specially made for the orphanage. This kind farmer, recognizing tears in Mr. Hongō's eyes, asked the reason; and, being informed, returned home and brought four bushels of rice. Thanking him for the kindness, they cooked the rice and ate very heartily.

All the inmates of the orphanage worked hard but cheerfully by day, and studied their lessons by night. Their work was begun with prayer and closed with thanks. No dissatisfaction, no complaining, but happiness and joy, though bed and food were poor. Through their honest influence, seven of the employees of the farm were converted.

When Viscount Aoki was going to leave Japan for Berlin, he entrusted all the affairs in the farm to a certain man. This man was not a Christian, and did not like the employees to observe the Sabbath. They were soon dismissed by the superintendent. But Mr. Hongō was not the least disappointed by this, for he had to fulfil the promise of Christianizing the village. He kept all the dismissed employees in his asylum and gave them work.

The superintendent began to persecute the orphanage, and no one of the villagers would lend a pack-horse, so much needed for the work on the farm. In addition to their persecution, some of the children were troubled with sores, being stung by certain poisonous insects. Nor Mr. Hongō's trouble did not stop here. The number of the children already reached over seventy at this time, while his regular income consisted

only of the eight *yen* paid by the Viscount.

At this time, a certain doctor from the Akasaka Hospital, Tōkyō, visited the orphanage to treat the children. While he was staying with them, he heard a little boy, some six years old praying thus under the shade of a pine-tree : " God, our Lord, give our father a horse. Give us the means by which we may go to a hot spring to cure our sores. I ask Thee another favor in which Thou wouldst give us night-clothes."

The doctor returned to Tōkyō, being greatly moved with the childish prayer, and raised *yen* forty eight, which he sent to the orphanage at once. Mr. Hongō bought a horse with *yen* twenty three and sent twenty seven children to a hot spring at Shiobara. The boy who offered the above prayer is Otokichi by name, left an orphan by the great earth-quake at Mino.

Thus Mr. Hongō and his helpers worked hard for eight months at the Aoki farm, opening the field and preaching the Gospel. But the persecution became so severe that they were obliged to quit the place. Mr. Hongō wrote the Viscount in Berlin telling him that he was obliged to leave the Aoki farm on account of persecution. On the 11th December, 1895, the whole orphanage removed to the present Mishima farm, on which the Nasuno Morning-Star Garden was established at last.

Viscount Yatarō Mishima is a Christian, through whose kind help the Garden was greatly assisted in fitting up things there in his field. It was located in the neighbourhood of the West Nasuno Station, which doubly facilitated the Garden. But nothing could be raised in the field till the following year, it having been left waste. Within a short time after the removal the orphanage was housed in a comfortable building, which cost *yen* 390. They

purchased a mulberry field of about three acres, with *yen* eighty, and mulberry sprouts, with *yen* sixty. Besides, a barber and a weaving shop, with eleven weaving machines, were obtained.

The First Month Festival of the next year was observed with thanks, for the orphanage could pay all its debts, though with great difficulty. But how did the children observe the festival with the small amount of one tenth of a cent which was left them after paying the debts! Mr. Hongō read some chapters of Deuteronomy to them, explaining the ten commandments, and told the story of Elijah, whom a raven fed with bread and meat. Thus the first day of the New Year was spent happily in the faith that they who trust in God shall never come to want.

Mr. Hongō was about to go out for New Year's calls the second day, when one of his children was attacked with pneumonia. Every means was tried in vain, and the child succumbed to the disease on the same day. But what could be done with the one tenth of a cent the only money possessed by the Garden! Mr. Hongō could do nothing but to pray for God's help. And lo! his prayer was answered, for a certain Christian association in Kyoto sent *yen* five on that day as a Christmas gift. He received the money with thanks, and used it for the dear child's funeral.

Furnished with three acres of mulberry fields and with a sufficient number of rooms, the honest work of the inmates could get the means of self-support by sericulture. Mr. Hongō fed eleven sheets of spring silkworm eggs; but he failed in this, being inexperienced in the work. But he was not a man to stop. He tried again with seven sheets, and was no more successful than the first time. At this time Mrs. Hongō gave birth to a girl, whom they

named *Ai* (love), for they thought she was a gift from God to comfort them in their troubles. When the mother got well, she tried sericulture again, and this time it was successful. Mr. Hongō succeeded too in raising potatoes, barley, beans, etc.

After trials and difficulties of various kinds, the orphanage came, at length, to possess certain means for self-support. But one thing which was of pressing need at this time was a hospital. It was under these circumstances that Kwanichi Onikawa, who graduated from the Medical Department of the Higher School at Sendai, visited the place, and established the Benevolence Hospital, maintained by the orphanage. Medicines, instruments, and other fittings necessary for the hospital, could, however, hardly be obtained. After a while, Mr. Onikawa left the orphanage, giving his place to a Mr. Makida.

Mr. Hongō did not sit and fret at the lack of the necessary articles for the hospital. From the 25th October of that year on he was seen, every evening, in a grove asking God for those things. Neither storm nor cold could overcome his undaunted spirit. His love of the helpless children was so absorbing that he even neglected to keep his doctor's prescription. Thus he continued to pray for sixty-three days. It was on the 27th December of the year that suddenly he coughed up blood. His doctor examined him and discovered consumption. From this day he continued to spit blood for several days. Thinking that he could never recover, he gathered his wife and the children around him to offer his last prayer for them. Mrs. Hongō read the twenty-first chapter of Revelation. Silence was succeeded with sobs. Even the most obdurate of the children began to pray. After that all of them worked hard in attending the sick father. Some

of them went to the foot of a mountain to get ice, some digged the roots\* of lilies; and some purchased chickens for soap, etc.

Mr. Hongō told his wife to prepare for the coming Christmas so that the children might enjoy it with the merriest heart, for it would likely be the last Christmas for him. When the day came, presents from friends graced the tree, tempting the children to merriment. But lo! neither kites nor shuttlecocks could win their drooping hearts. At the corners of the house here and there, there were groups of the children, praying the Heavenly Father for His help in behalf of their dear sick father.

By his doctor's advice, Mr. Hongō entered the Akasaka Hospital, Tōkyō, on the 11th January, 1895. The public came to know of his disease. Presents and contributions were sent to the orphanage. With these, the necessary things for the orphanage and its hospital were obtained, and the surplus was applied to Mr. Hongō's medical treatment.

After a while he left the Akasaka Hospital and entering the Yōjō-yen Hospital to apply for the injection of blood-serum. But this did not prove effectual, his fever always standing between 38° and 40°. Making up his mind that he should never be well again, he wished to bid his dear wife and the children his last "good-by," and so he returned to Nasuno. While he was recruiting in the orphanage, his fever gradually died out and his disease was greatly healed. Why this was so, no one can tell but God!

Although Mr. Hongō was greatly recovered, yet his presence in the orphanage was the source of his wife's trouble and the children's grief. That he should leave the orphanage for somewhere else to

\* They are regarded by the people as one of the dainties.

recruit there was available both for him and his dear ones. From such circumstances, Mr. Hongō made up his mind to proceed to America, thinking that he might get certain help from the philanthropists there.

The voyage was a difficult one. Storms and billows were constantly attacking his ship, whose engine received damage three times on the way, every time it being obliged to stop for repairs. After twenty-eight days from Yokohama, it arrived at Portland. Mr. Hongō is said to have spent these days in constant readings of the Bible and prayer, by which he overcame all his own difficulties on the voyage.

After his arrival he visited different orphanages, asylums for the dumb and the blind, and other philanthropic institutions in Oregon and California, telling of his own work in Japan and his purpose of coming to America. As the result, he obtained \$250 from among the Japanese in America. Of course the sum was much smaller than he expected, but he was so happy with the thought that even in a foreign country he could realize such philanthropic funds, not from foreigners but from his own kith and kin.

After staying in America for six months, he left for Japan. On the way, he visited Hawaii and remained there ten days. At this time the Christian Japanese in the island were engaged in constructing a church, which cost \$8,000, and were greatly straitened in financial matters. But they became so interested in Mr. Hongō's work that they contributed \$100 to his funds.

After he returned home, he consulted Viscount Mishima concerning the matter of purchasing land. This friend advised him to wait a little while, for then they might possibly find good land. But Mr. Hongō, not accepting his friend's advice, obtained some ten acres, which cost

from *yen* fifty to *yen* eighty per three acres. This land was uncultivated and desolate, but it could not now be purchased at such a cheap price. Thus, together with the former land, the orphanage has come to possess some twenty acres, of which every two acres are used as plantations for apples and mulberries.

Now let us see in what condition the orphanage spent the 29th year of Meiji, that is, the seventh year from its establishment. The year was a famine-year, as Mr. Hongō said; for the public became tired of the orphanage, and, in addition, the great tidal wave and several floods occupied the whole heart of the people. No contribution, no gift, but a flood's visit upon its plantation! Had it not been for the contribution sent from America at this time, which was promised him while Mr. Hongō was in America, he and all his dear ones would have starved. Even in such distress, the inmates were too kind-hearted to overlook their neighbours suffering from floods. They fasted a meal and contributed *yen* 1,37 to the sufferers. By the way, they had not fasted even once from necessity, except the above case, which may be taken as a sign of the progress of the orphanage.

Over sixty bales of rice were to be raised by autumn of the year, but the field being devastated, only twenty six of them were raised. Just the day before the seismic wave took place, *yen* sixty were realized from sericulture. Mr. Hongō, being informed of the calamity, visited the district, and used up all the money. But, besides rice, some forty bales of buckwheat and of beans were raised, while he was absent.

Toward the end of the year, the children wanted clothing, but no one sent them. To make them, *yen* eighty were necessary. How could the poor orphanage defray such large expenses? While they were



thus being troubled, their neighbour's houses were all burnt to the ground by a great fire. The children, who had been furnished with scanty *futons* (night-clothes), gave two of the futons to their neighbours. Moreover, *yen* five were given to one of their friends, who was in great distress. How could they pass the New Year's eve with a deficit of *yen* eight?

It was at this time that Mr. Hongō said, "My children lost two foster-parents in the 29th year. By the parents he meant Dr. J. P. Moore, of Sendai, and Mrs. True, of the Sakurai Girls' School, both of whom had been sending a great many Christmas presents to the orphans, but ceased to do the same, the former removing to some other place, and the latter having died.

The 29th of the last month of the year came, and at least two or three suits of clothing must be made. To seek some means of preparing them, Mr. Hongō left the institution for a certain place. How surprised was he and yet how grateful, when he came back disappointed, but found *yen* 21 sent from Rev. Hori, of Yokohama! In addition to this, one of his girls, who is now living in San Francisco, sent him \$ 20 in gold, together with \$ 6,60 from an American friend. With this money, all the inmates of the Garden held a merry Christmas, and entered the New Year.

During the festival days of the New Year, the children were happy and cheerful with kites and shuttle-cocks, tasting nice *mochi*, made of glutinous rice, which was raised by their own labour. Moreover, Mr. Hongō has almost recovered from his disease since this time. At present, the mercantile department, which was opened from the beginning of this year, is becoming prosperous day by day.

Some one hundred and thirty

children have been under the care of Mr. and Mrs. Hongō since the beginning. Many of them are now successful in their works in different firms and companies, whither they were sent from the Garden, after they had grown up. At present there are thirty-six children, ranging from three to twenty years in age, of whom one is dumb, another blind, and two insane. Some of these were nursed by their bad mothers in certain prisons.

Let me here say something about a Mr. K. Kato, who was once one of the crew of the Philadelphia. He is now earnestly working with the object of contributing some ten acres of land to the Garden. He is said to have contributed already *yen* 100.

Our readers should ask, How is Mr. Hongō, who lost the whole of his left lung, improving? Is it not said of him that he spat blood in Nasuno, in Tōkyō, San Francisco, Oakland, and Hawaii? Suffice it to answer that he does not seem sick at all, though he is thin. No one who sees his bright face and hears his happy and cheerful talk can think that he has lost one of his lungs.

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#### THE SPIRIT AND PRINCIPLE OF THE DOSHISHA SCHOOL.

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(Rev. Yokoi's inaugural address).

IT is not too much to say that the Doshisha is now at the lowest point of her decline. This school, which instructed some eight or nine hundred students under the late Mr. Nijima's presidency, and occupied the first rank among private schools, some ten years ago, has now fallen into such a state as to have but three hundred students. The institution now stands at a critical point. The turning-point whether it will collapse or revive is the present one. When Rev. Kozaki resigned the presidency, the

Board and the faculty elected me to fill the vacancy, though I am inexperienced. I regret the present state of the school and have the earnest desire of restoring it to its former prosperity. And this is the first reason I accepted the offer of the important post. Besides, I have personally been in an intimate relation with the Doshisha. It has already passed through twenty years of work since I came to the school with certain kindred spirits and resolved to share our destiny with that of the school and of Mr. Nijima. I was very kindly treated by him while he was yet alive, and was elected one of the members of the Board when it was organized in 1882. Having such a close relation, how can I escape the blame of overlooking my grave responsibility when I fail to offer my whole being for the present Doshisha? Inexperienced as I am in this kind of work, success or failure can not be expected beforehand. But suppose I fail in carrying out my scheme, on account of my inability and imperfection; I can yet be consoled, if I sincerely offer myself for the cause, by the thought that I have fulfilled my duty. This is the second reason for my accepting the post.

The mere recollection of the former days of prosperity and the regret of the present deterioration can hardly be taken as the reason of reviving the school. It is necessary for this that we should recognize a certain mission which this institution has toward the civilization of Japan. Some hold the view that the Doshisha ought to exist as an organ of education because the Government schools can not meet the demand of the state education, on account of so many innovations and extensions to be effected. Not that this opinion is unreasonable, but to make this the reason for the revival of the school would be equal to despising

the noble mission of the Doshisha which has to do something for the future of our civilization.

The Doshisha is an organ of education and exists for a sort of thought. It was when the late Mr. Nijima was in America and appreciated the healthy influence of his college there that he was led to the thought of establishing such a school in Japan for the education of her youth. In other words, it was his desire to impart knowledge of the universe to young men, on the one hand, and to discipline them in the Christian spirit, on the other; so that a complete manhood might be established. Thirty years ago, the progressionists of Japan were dazzled by the mere material civilization of the West, while her conservatists adhered either to the Confucian teachings or to the Shinto doctrine of "the divine state." These classes of men were like the blind who pronounce upon the shape of an elephant by merely touching it here and there. Indeed, we can say that there was not a person at that time who could understand the great spirit which has been actuating European society and is going to lead all the civilization of the whole world. Wisely observing this circumstance, he resolved to transplant the true spirit of Western civilization upon the nation, thus standing between the worshippers of the material civilization and the conservative bigots. This is the reason why the Doshisha exists and why it differs from other schools. Hence Christianity has been a very important organ and religious influence has also been greatly appreciated in this institution, from its beginning. But this can by no means mean that the Doshisha is an organ of preaching the Gospel. It should rather mean that Christianity is a great organ for the education of the Doshisha.

We say that the Doshisha is a Christian school. By this we do not mean that it is a means of evangelization. Of course, the theological seminary, which is a part of the college, is a training school for preachers. If one wishes to see a school which is professedly an organ for evangelization, the Doshisha Theological Seminary may be presented to him. But a part should not be taken for the whole. Now, why do we say that the Doshisha, as a whole, is a Christian school? It is because we think that Christian thought and influence are necessary factors in building up the character of students. In other words, the Doshisha exists for an ethical idea of a certain sort. It aims to train the spirit and character of students by this ethical idea. For this reason we call the Doshisha a Christian school; or, it may properly be said to represent the core of Western civilization. On the name of this ethical idea, we do not lay much stress; but if it were asked, 'What' is the true nature of this idea?' we should answer that it consists of the following three thoughts:—

The first is *individualism*. Every one of our forty millions ought to be convinced of his own citizenship and of his individual worth as an element of the state. Of the Oriental ethical thought, lack of the idea of individuality is one of the greatest defects. True, men believe that the lower have the duty to serve the higher, and the latter to protect the former. But we can hardly find any sign which shows that individual right and duty are asserted and enforced. We believe it to be of the greatest necessity at present when almost every factor of western civilization is being adopted, that each of the people should come to recognize his own right and fulfil his own duty and thus become a good citizen. We of course recognize

that the idea of individuality has made certain progress during these twenty years. This thought is fully expressed in the constitution and laws of the state. But it is not too much to say that they are few who have the proper spirit of self-respect to recognize their responsibility as an individual. How many of the people there are who are molested in their individual freedom and development, just because they blindly obey the unreasonable opinion of society, or are compelled to act, without proper reason, in accordance with their inherited custom or the advice of their superiors. The idea of individualism should be much more emphasized when we see the tendency of forgetting individual worth, as the result of the introduction of western socialism. Just think how the present civilized society of the West made its development through its history, and we can easily recognize the true worth of individualism, which is a necessary factor for the future of the nation, as it has been so for the Western nations. There will arise various vices, when individualism is misused. Carried too far, it might become necessary to supplement it with socialism. But if a nation like Japan, whose country is small and whose population is not large (compared with certain great nations), and whose culture is yet low, desires to go hand in hand with the Powers and assert her autonomy, the forty millions of the people must, each and all, recognize their individual rights and duties and be trained in the spirit of true patriotism which comes from the sense of self-respect. We insist upon the necessity of individualism because present circumstances compel us to it.

Secondly, the Doshisha exists for *cosmopolitanism*. When the late Mr. Nijima started the establishment of the school, his friends and



a mission in America rendered great assistance by contributing large funds. Suppose these people had denied the cosmopolitan principle which disregards national peculiarities and prejudices for the welfare of all humanity, the Doshisha would not have been established. Men are so inclined as to think that this cosmopolitan principle contradicts the national principle, and that those who adhere to the former are the enemies of the latter. But we can not think so. On the contrary, we doubt whether the national principle, which is incompatible with the cosmopolitan, can be conducive to the maintenance of a state and extend its prestige. How did Japan, as she engaged in the Japan-China War for the civilization and peace of the East, appeal to the highest sentiment of Europe and America! and how did she evoke their admiration by the austere movement of her army and her well-regulated Red Cross Society! But has she gained the confidence and respect of the Western peoples by the behaviour of her people toward Korea, China, and Formosa, since the War? We can not but regret the immaturity of the nation's conception of morality. Are not the Formosan people, ignorant as they are, human beings just as we are? Are not the Chinese and the Koreans men likewise? And they are men too who have a big body, with blue eyes and red hair, and boast of the strength of their nation. Is it not the true way of maintaining the honor of the Japanese to be righteous and sincere toward all peoples and respect them as human beings? Any nation which desires to become a great power on the earth should thus be liberal and polite. We are very anxious about the future of the nation when we witness the prevalence of the anti-foreign spirit among our educational circles. How

noble and healthy is the principle of cosmopolitanism! The acme of the progress of the world's civilization consists in the development of all humanity. The Doshisha aspires to realize this ideal.

Thirdly, the Doshisha stands on the *national ethical principle*. The Bible says, "Righteousness exalteth a nation: but sin is a reproach to any people." We love the state to which we belong not because we think of the past glory of its history. The greatest reason why one loves his country should consist in the ideal which her people represent for the present and future of all humanity. The righteousness in the quotation does not only mean loyalty to the Emperor, obedience to parents, and sincerity toward one another for the prosperity of the state; but it means also the faith which believes in the special mission of the state for the weal of humanity. In other words, righteousness means the faith and ideal of a nation which she cherishes for the future of her state. It is this faith and ideal which makes a nation recognize her principle of conducting her affairs. It is only after the faith and hope, that strength and prosperity of a state are nothing but the happiness of humanity, dawning in a nation's consciousness that the spirit of loyalty and obedience emerges into patriotic hearts. An ode of Wordsworth to his nation says:—

"But dearly must we prize thee; we who find  
In thee a bulwark for the cause of men."

See what the highest mind of England thinks of her national principle.

The foregoing three thoughts, true individualism, cosmopolitanism, and an ethical nationalism, are the thoughts which have been fostered by the Doshisha through these twenty years, and we feel the necessity of emphasizing them more at present. Observe the actual state of affairs, and you will find that



nothing can be more harmful to the nation than the prevalence of mammonism and of a narrow nationalism. Where mammonism prevails there the true and noble samuraism is disappearing, and where the narrow nationalism is all-powerful there an ideal state can not at last exist. Mammonism leads men to the material civilization without an ideal; narrow nationalism withers the energy of a state and makes it unreliable. In other words, present Japan lacks the faith and wisdom which are necessary for the promotion of a state. Hence the people have no capacity of establishing a permanent plan for regulating their national affairs. Perseverance is something beyond their reach. Thus the people become proud and look down upon others with a kind of contempt, when they succeed in their work of a certain kind and win the admiration of the world for a time. But how they despair when

their circumstances are changed into a difficult position! We believe it most necessary to cure this defect that true and righteous men should be trained up. The Doshisha has its history, and its conviction of its own mission at present. We sincerely believe that it can render great service to the nation. The Imperial University, and other schools, are educating their pupils each by a peculiar method of education. The Doshisha believes also in its peculiar ideal and mission. The number of students or the splendour of buildings are trifles. In spiritual things, the Doshisha, tries to be first in rendering service to the nation, by seeking knowledge and by disciplining character. These are my thoughts about the Doshisha. I hope the whole congregation and the people at large will help and sympathize in this important work of the school.

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## Human's Department.

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### A CHARITABLE WOMAN.

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ABOUT fifty miles from Sendai, there stands a flourishing town, called *Fukushima*. There is in this town a philanthropic society, the *Fukushima Uriu-kwai* by name, which was established by the late Mrs. Iwa Uriu who died on the 19th of April. The *Hōchi Shimbun's* sketch of this lady runs in this wise:

Born in May, 1828, at Kitakata in Fukushima Prefecture, she was married to Mr. Uriu, when seventeen years old. She is said to have been very kind and benevolent from her

infancy. When she was thirty-four years old, her loving husband entered the eternal rest, leaving the bereaved wife. If a good-natured woman, left alone with sufficient means and capacity, can not but be impelled to a kind act, she was such a woman. Since this heart-rending event, philanthropy became the exclusive object of her benevolent attention. Yen 1,000 and odd were contributed during her seven years' relief-work for orphans from her own purse. Besides, she gave help

to those parents, who had no means of feeding their babies, in giving fifty *sen* per month and a suit of clothings per season, for three years from their birth. From this godly act, the widow came to be called by the people "*hodokoshi no bāsama*," a "benevolent old woman."

During the period of the Meiji Reformation, the inhabitants of Aidzu, in this prefecture, were reduced to a miserable condition, after the battles fought in this region. This woman's inmost soul was moved by their shattered state. She established a private school by contributing *yen* 500 to them, and devoted the same to educational work there. Even the obstetric art could not escape her sympathetic attention. She established a training school for midwifery and employed a certain Suzuki as teacher. In 1873, she visited Tokyo to inspect the actual circumstance of a certain orphanage, established by a certain Osuga. After obtaining enough information of the institutions of the sort, she returned to her native country and established the Orphan's Educational Asylum. It is fourteen years since she established the asylum, when she was enabled to furnish another asylum for foundlings by the assistance of the Governor at the time.

Swollen was this woman's veins with pity and compassion, when her prefecture was devastated by floods in 1889 and in 1890. Most of her furniture was sold to help the

afflicted. Not being satisfied with this unusual act of benevolence, she made certain kinds of bread and thus relieved the sufferers.

Her name became widely known when the Tokyo Foundlings' Asylum asked her assistance in the work and appointed her the director of the infant education in the asylum. But she returned to Fukushima soon after, for some reason or other. In 1892, the Fukushima Uriu-kwai was established by the assistance of good many ladies of rank, who were devoted to the relief of the poor.

The year 1893 witnessed the most pitiful disaster, when the fatal earthquake visited the Binō District. The "benevolent woman" sent one of her helpers to the district, and rendered great service.

The Decoration Bureau and the Red Cross Society rewarded her kind services to the people in full measure. She was even received by Her Majesty the Empress in audience and was admired and encouraged in her conduct of benevolence.

It was in the middle of January, this year, when she was indisposed, which gradually led to a disease of the heart. All the treatment of doctors failed, and this kind friend of the friendless and the helpless was left helpless. The Empress graciously sent a present of cake in recognition of her service. Two days after this, she left the world peacefully.—The *Jogaku Zasshi*.

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Conducted by Miss CLARA PARRISH.

MOTTO: "For God and Home and Every Land."

PLEDGE: "I hereby solemnly promise, God helping me, to abstain from all alcoholic liquors as a beverage, including wine, beer and cider, and that I will employ all proper means to discourage the use of, and traffic in, the same."

OBJECT: To unify the methods of woman's temperance work the world over.

BADGE: A knot of white ribbon.

HOURLY OF PRAYER: Noon.

METHODS: Agitate, Educate, Organize.

DEPARTMENTS: Preventive, Educational, Evangelistic, Social and Legal.

ONE POLYGLOT PETITION has been circulated throughout the world and signed by representatives of over fifty countries. It asks for the outlawing of the alcohol and opium trade and the system of legalized vice. The chief auxiliaries of the W. C. T. U. are the United States, Canada, Great Britain, Australia, South Africa, India, Japan and the Sandwich Islands.

## MORE ADVANCED STEPS IN THE LINE OF TEMPERANCE REFORM.

TO the person who is interested in the temperance work in Japan it is not difficult to see that there is an advance all along the line. The old leaders are more earnest than usual, and are laying plans for more permanent work, while new recruits are almost daily being added, and intelligent sympathy is expressed on every hand.

To the one who does not occupy any point of observation, however, and who does not care to the scene is different. It is like the story that is told of the tourist in India. When asked by Christian friends on his return to his native land, what the missionaries of that country were doing, he replied that he did not see, nor hear, of any missionaries. There were none within the horizon of his heart and thought.

Now, perhaps the "watch tower" view of an enthusiast and a specialist, is too elevated to admit of an impartial opinion, but it seems to me that if half as much is being done by all missions as has been

accomplished by some I know, to say nothing of the work of the leaders of the various native societies, we have made as much progress in Japan, as our co-adjutors in many other parts of the world have made, particularly in other parts of the Far East. There is much temperance sentiment. If only it were, in every instance, *sentiment at work*, we should do great things in even the "Land of the Rising Sun."

In one battle, at least, all Christians ought to stand "shoulder to shoulder," viz: in trying to prevent the introduction here, of the license system of the West. When that is once adopted, we shall have an enemy to fight of which we now know nothing. The brothel keeper already pays handsomely; conscienceless men will soon see the opportunity of the government to get more money out of the sale of rum.

Speaking of the work done by the different missions;—the Chris-

tians and Methodists have each recommended that the 4th Sunday in November,—which is temperance Sunday the world around—be set apart and observed by all the churches under their supervision. Shall we not make this general in Japan? Who will be the next to respond? Even one Sabbath out of the fifty-two, is all too little to give to a thorough discussion of the “social glass,” the greatest foe of good government; the greatest enemy of “Christ and the Church.” *Sake* keeps our Saviour out of the hearts of thousands of men. The church does not reach them, because, so long as they love their drunken revels they will not go near the church.

If the reader will pardon a digression, I should like to say here that I believe the church of the future will be an *open* church; that it will be something after the “College Settlement” plan; that the pastor will do no preaching, in the sense that we now have preaching, but instead will constantly *study the Bible with his people*. I believe the time will come, when we, of the west, will wonder how we *could* have built handsome churches and shut them up in the face of the *open saloon*, thus leaving the poor homeless wanderer, or the man who craved music and companionship, absolutely *no choice* as to where he should go. So long as we use the present methods we need not wonder that the churches’ influence does not counteract the influence of the saloon. Why even the heathen temples are kept open, where any hour men and women may enter for prayer. Often and often, in passing a church, has my soul yearned to stop for communion with God, but the door was locked, and I had no key. Are we justified in this, Christian friends?

Going back to the work that has

been done since my last report, I note that at the recent Session of the M. E. Conference, one evening was devoted entirely to temperance. Hon. Taro Ando and Mr. K. Ito were the speakers,—the writer making a few remarks at the close. Surely there are no more eloquent exponents of total abstinence in all Japan, than these two men.

Mr. Ito showed clearly what a life of sobriety would do for all classes of people, and answered the many excuses men make for not renouncing the intoxicating cup. He talked, too, on personal responsibility, declaring that not the least duty was one’s duty to his weaker brother, and exhorted the ministers present to speak with no uncertain sound upon this subject. He was often interrupted by applause.

Mr. Ando’s theme was the all important one in Japan just now, Hawaii. Probably no one would be better authority on conditions in the little republic than he. It was there that he was converted and gave up drink. It seems that shortly after the Japanese began emigrating to Hawaii, the demand for them, as contract laborers, altogether ceased. Not because there was no work, Mr. Ando says, but because they were so intemperate. About this time Mr. Miyama went from San Francisco to Honolulu, and a great temperance campaign was inaugurated, resulting in such a complete change in the character of the men, that there was a demand again, and they continued to be welcomed until 20,000 of Japan’s citizens had gone to Hawaii. Mr. Ando speaks most feelingly on the situation in the Islands, and invariably carries his audiences with him. On this occasion he was greeted with the usual hearty applause which he always receives. If every native Christian would go out and speak to their people with as much earn-



estness and power as these two men spoke that night, Japan might be brought to Christ in a day. The atmosphere was electrical. Every Japanese pastor present—about thirty in all, rose to their feet at the close, thus pledging themselves to organize in their own communities. Dr. Soper said it was the *best* temperance meeting he ever attended in Japan, and he was not sure that he had seen a better one in America. A ladies' quartet furnished some fine music from the White-Ribbon Hymnal. It was truly "good to be there." Many ladies reported having done temperance work, also, during the year. In addition to all this Mr. Miyama was appointed Temperance Evangelist by the Conference.

Through the influence of Mrs. Yajima this subject had a place on the program of the National Alliance meeting. The W. C. T. U. memorialized this body asking them to use unfermented wine at the Sacrament. The society also entertained them in the Y. M. C. A. parlors one afternoon, serving, in addition to the regular lunch, nice fruits, foreign cake and tea. Beautiful plants adorned the rooms, and each lady who assisted wore a tiny bow of white upon her breast. Seven different kinds of literature were distributed, including one outlining the whole policy of the organization. The writer was forcibly reminded of some of Miss Willard's methods of work.

For many weeks we have been looking forward to some sort of a union of all the temperance societies in Japan, and are most happy to record the fact that on July 26th, at the Ginza Church, a national committee was formed composed of one representative from each of the six Christian temperance organizations, with Dr. Soper, who is at the head of the work among male missionaries, as chairman. Mr. Ando,

Miss Spencer, Mrs. Yajima, Mr. Hayashi and Mr. Ito, of Hakodate, are the other members. Then this first circle has an advisory board of eight others, viz: Miss Denton, Mr. Coates, Mr. Nemoto, Mrs. Ushioda, Mr. Ukai, Mr. Bito, and two others whose names I cannot now recall. This committee will have a general oversight of the work, opening closed doors, laying out the routes for Mr. Miyama and myself, etc. No one thing has encouraged me so much as the banding together of these thoroughly interested men and women.

Mr. Miyama's first work was arranging for a three days' conference,—a kind of Chautauqua—at Kamakura, August 10th, 11th, and 12th. Conferees from five of the six societies were present, and the time was very pleasantly and profitably spent. We began each day with a five o'clock prayer meeting. The forenoon's program took the form of a free parliament; the afternoons were devoted to recreation, and in the evenings lectures were delivered.

To Mr. T. Ukai I am indebted for the following notes: "On the evening of the 10th, inst., Mr. Y. Hiraiwa, spoke on the relation of alcohol to the body and mind, very instructively and convincingly, and finally declared that everybody should totally abstain from all kinds of intoxicating liquors. He also said that while temperance work had no direct connection with gospel preaching, it was very closely related to it.

"Mr. R. Hosokawa followed telling, in the main, his own life story. How, when he was a drinking man he squandered his time and money, making much trouble for his family, especially his wife, and got nothing out of life. He pointed out to young men the only safe way and urged them to accept Christ.

"On the night of the 11th, Mr. K. Hoshima, Principal of a Girls'

School in Yokohama, and Dr. Soper were the speakers. The former saw many other evils for which we should work as well as for temperance, and insisted upon the adoption of a broad platform.

"Seeing many children before him, Dr. Soper addressed the company in language which they could understand. He gave such a beautiful illustration of an artist's work in Italy. One day, finding in the streets a child's face that to him seemed ideal, he painted it and hung it upon the walls of his studio. Then he searched for a face that would reveal Satan's influence as clearly, as the other showed God's seal, but he searched long and in vain. Finally twenty-five years afterward, he found that for which he sought, in the face of a drunkard of the deepest dye. You can guess the sequel to the story, — *the beautiful child and the drunkard were one and the same.*

"On the last evening, Mr. Hori of Yokohama addressed the conference. He believed that the spirit of the times, as never before, demanded, sober, industrious men, and that there was but one road that would lead to that."

The write spoke also, at this time, taking for her subject the physical and moral effects of tobacco, showing, especially, the results of its use upon the growing boy in school. The conference closed with a concert.

Two months ago we hardly dared hope that Japan would be represented at the coming world's convention at Toronto, but as usual our Father provided better for us than we knew. Miss M. A. Veazey, of Kanazawa, who sailed for America in July, will represent the president of the Foreign Auxiliary. Miss Spencer, and Miss Tomo Inouye, of Nagasaki Girls' School, who is studying medicine at Cleveland, Ohio, will cast a vote in Mrs.

Yajima's place. This means *great* things for the work in Japan, and we are exceedingly proud to have our full representation there. Japan is entitled to two votes only. We feel like saying, hurrah for the "Land of the Rising Sun."

#### BISHOP JOYCE'S TOUR IN JAPAN.

**L**IMITATIONS of time and space have prevented notice of what may be of interest to the general readers of the Evangelist as well as to the particular branch of the church more directly concerned. Indeed what proves to be the interest and profit to one branch of the church is likely to be of interest to all.

Bishop Joyce began his second tour in Japan on landing at Nagasaki from Korea near the end of May last. He, accompanied by Mrs. Joyce, had made extensive trips in Korea twice, and in North China, Central China, Foochow, Hinghwa, and West China, the latter more than 2000 miles from Shanghai, a region so remote that none of his colleagues had ever succeeded in making the journey.

On arrival the Bishop attended the Nagasaki District Conference at Kumamoto and preached seven or eight times in the District at Nagasaki, Kumamoto, Fukuoka, Miike, and Saga.

Coming on to Kobe he preached and lectured at Kwansei Gakuin, the school of the Methodist Episcopal Church South, to the delight of many hearers.

Arriving at Nagoya the Bishop was able to greatly encourage and strengthen believers by attending the District Conference, by dedicating a well built, commodious church at Nishiwo, and by lecturing and preaching as many as five times, besides counselling with presiding-elder, pastors and people.

On reaching Yokohama and Tokyo sermons were delivered at many

points so that many were permitted to hear him in the dispensation of the Word. The Conference sermon at Aoyama was especially helpful and was delivered before a very large audience composed of exceptionally cultivated people. The sermon was listened to by ministers, officials, missionaries, teachers and students with great satisfaction. His Excellency, Col. Buck, the newly appointed United States Minister to Japan, was in the audience. The Conference session itself involved a great amount of labor, and yet time was taken for several special religious meetings at four p.m.

During the session the Bishop laid the corner stone of the new Kudan M. E. Church.

Mention should also be made of a pleasant pre-conference function in the marriage of Miss Mary E. Wilson of Hirosaki, and Rev. Walter Buchanan of Nagoya, at the Aoyama Ladies Seminary in the presence of the U. S. Consul-General McIvor and a small company of guests.

After Conference the Bishop and Mrs. Joyce made a trip to the North visiting and preaching in Sendai, Aomori, Hirosaki, Hakodate, Otaru and Sapporo.

At Hirosaki and Sapporo new churches were dedicated in the presence of large audiences. Indeed almost everywhere the houses were filled to hear the preacher.

In addition to these ministrations baptism was administered to quite a number, both adults and children, at various points.

This is the merest outline of nearly three months unceasing labor through the long, hot, summer days. Great as these labors are they represent but a part of the work in the interest of the church, for a large and world-wide correspondence absorbs almost every spare moment.

The church at large ought to be grateful for the labors of these chief

pastors, who bring new life, energy, and impulses to those laboring in these ends of the earth.

(Contributed.)

### CURRENT TOPICS OF JAPAN IN JULY AND AUGUST.

#### I.—POLITICAL AND SOCIAL.

THE *Cosmopolitan Japan* recently published an interesting article on the civil and the military parties, into which the present politicians of Japan are divided. The former represent the class of men who think it wise to spend most energy upon business enterprises, giving proper attention to the extension of the naval system; but the latter insist upon the extension of both the naval and the military systems, even to the detriment of business. The present Cabinet, which was formed with a view almost similar to the civilians, is now greatly perplexed by the preponderance of militarism. The radical extension of the army and the navy is forcing the Cabinet to draft a budget for the next fiscal year that is almost unbearable for the nation. Considering these circumstances, there is a class of men who propose to get a new source of national income by increasing the land tax. But it is very doubtful whether this can meet the extreme extension.

There are several political parties besides the Progressionists and the Liberals. But it is very wonderful that they are divided, not on the foregoing two principles, but on mere sentiment of clique. Thus it occurs that the opposite parties agree in either of the two principles, while they fight one another just because their leaders are different. There are the Okuma, the Takashima, and the Kabayama men, in political circles; while the Iwasaki, the Mitsui, and the Shibusawa parties exist among the business men.

The recent movement of the Liberals, who advised Count Okuma to resign the post of Minister for Foreign Affairs



SACRED BRIDGE AT NIKKO.



because his policy toward the Hawaiian Government was so unwise, as they think, that a difficulty arose between the Empire and the United States, can hardly be taken as the result of their difference of principle from the Minister. This becomes clearer if we think of how this Minister and their leader, Count Itagaki, cherish feelings that approach hatred toward each other.

Some think that, the corruption of Japanese political parties having reached its extremity, there will soon arise new parties each with a reasonable principle. This is of course to be much desired. But alas! the people in general do not yet come to recognize the intrinsic worth of individuals, believing blindly in the so-called "meritorious personages" (*genkun*), who stand high in rank and are stately in their manner and living. Unless this prejudice be removed from the minds of the people, political parties on principle can not arise, for faith in individual character and ability, discarding all externals, can alone make true politicians unite themselves into candid parties.

The administration of Formosa is another topic now discussed. Vernacular papers report that the Emperor warned the Governor-General Nogi against the corruption of the Formosan officials. Too much interference of the Colonial Department in the Formosan government has been a great nuisance to the Governor-General. But we learn that he obtained more authority in the insular administration, when he had audience with His Majesty the Emperor sometime ago; and that Viscount Takashima, Minister for Colonial Affairs, has come to good terms with the Governor-General. Besides, many changes were made among the higher officials of Formosa. Thus a kind of reformation was achieved in the Formosan administration. But I think the more urgent reformation lies in crushing the narrow patriotism which is now boasting of its loyalty.

Is it wise to make the Formosan natives, who have had their own peculiar history, manners, customs, etc., adopt at once the manners and customs of the mother islands, and to pronounce these aborigines as disloyal when they do, or can, not accord with them? Every one should answer negatively. Yet this exclusive patriotism is welcomed by the people!

Now I proceed to the social side of the nation. The *Shakwai-gaku Zasshi*, or the *Sociological Magazine*, learns that quotations have risen by fifty three per cent since last year, while wages of labourers of all kinds have been raised by twenty or thirty per cent, and that some fifty strikes of various kinds took place in the same term. Thus the labourer and Government employees are agitated by their deficient wages, on the one hand; but, on the other, it is a conspicuous fact that the rise of quotations does not disturb the people as it would have done some seven or eight years ago. It was eight years ago that the people were so much perturbed with the rise of the price of rice, when the price of it which had been six *sen* per *sho*\* was raised to eleven *sen*. But the present price of the same food is fifteen *sen* per *sho*, and yet the people are not so much alarmed as eight years ago.

The Murai Brothers Company received great damage by a crowd of people, who attacked the Company and destroyed the roof, the doors, the windows, the signs, and all the furniture of the firm. The cause of this rude act was that the Company who sold a kind of cigar, named *Virgin*, promising the customers splendid presents, failed to keep the promise. Some sympathized with the firm and blamed the inactive control of police-men over the rude people, while others say that the tobacco dealers planned to cheat the people and the police-men by

\* A little more than a quart and a half gill.

something which resembles a lottery. But the case becomes clearer when we see that the dealers of the firm who devised the poor enterprise were dismissed by their master. This event has caused the vernacular papers to discuss the necessity of social control over the class of people who escape the notice of the police and do much harm to society. A paper criticized the conduct of the people who ruined the Company and regretted that they did not know the peaceful way of boycotting.

The peerage of this country is now being severely censured. Even the peers themselves have come to recognize and confess their corruption. Almost all influential papers now stand against them. Some advise them to devote their lives to philanthropic works, for their position gives much advantage to this kind of work. But generally speaking, all attacks against this class of people are negative, and do not give any benefit to them nor to the people at large. How the peers welcome such severe criticism! Not the wind, attacking violently, but the sun, warming steadily, that makes a traveller take off his clothes.

#### II.—RELIGIOUS AND MORAL.

According to the *Bukkyō*, the opinions of different Buddhist papers concerning the relation of Treaty Revision to religion may be summed up as follows:

- I. Mixed residence facilitates Christianity, while Buddhism will meet with disadvantages.
- (1) Christianity will gain new energy.
- (2) Buddhism is like a body without its soul.
- II. The Prosperity of Christianity will molest the unification of the people.
- (1) From the collision of feeling between Buddhism and Christianity.
- (2) From the deep relation of Christianity to foreign countries.
- (3) From that thought of Christians which does not lay much importance upon the state.
- III. Ecclesiastical police should strictly be enforced.
- IV. Establishment of religious institutions sanctioned by the Government.
- V. Labourers should not be neglected by religious workers.

VI. Buddhists should take advantage of education in such a way as to get discipline of their spirit.

VII. The roll of parishioners should be prepared.

Every reader who examines these items should not fail to recognize how the Buddhists are alarmed and flurried by Treaty Revision. Their attitude toward Christianity is rather negative and defensive. Any religion which has intrinsic worth should not be frightened by external changes.

The study of the English language is now eagerly pursued by business men and the Government officials. Police stations at different quarters are now seeking foreign missionaries who will teach their police-men English. They are said to like to attend English Bible classes. This is another source of anxiety to Buddhists. Christian papers are silent on this matter, while Buddhist periodicals are guarding against the increasing study of English. Now, is this circumstance favourable to the promotion of Christian work? So far as I know, there have not been turned out true converts from among the attendants of the English Bible class. This being the case, I can not agree with those who think the prevalence of the study of English a matter of congratulation for Christianization.

The Japan-centre principle? or the Europeanization principle? "Of the great men of Germany, the most honored are Kant and Goethe. They had no exclusive self-respect nor that ignoble feeling of worshipping foreign nations. There stood before them only the Universe, Humanity, and Truth. The study of these themes has fostered the German thought and emotion at present." These are the words of Rev. Yokoi uttered against the above two principles, especially the former. Besides him, there are some men who expressed similar opinions about these principles. Those who adhere to the Japan-centre principle are glad that there are some foreigners who sympa-

thize with them, but are reviling those Japanese who believe in religions introduced from foreign countries. I wonder how these "patriots" fail to see such a plain self-contradiction. As to Rev. Yokoi and others, it should be said that their opinions are much more healthy than the narrow Japan-centre principle, but have nothing specially Christian in them, for God and sin in the world are entirely overlooked by this class of men. On this point, some writers of the *Fukuin Shimpō* and the *Kiristokyō-Shimbun*, who criticized Rev. Yokoi's inaugural address, delivered at the Doshisha School, cherish the same idea with me. (Of Rev. Yokoi's address, see the Spirit and Principle of the Doshisha School in this member).

"The Episcopal and the Methodist Churches in Japan are under the entire control of foreign missions..... Every preacher of them gets his living by foreign funds..... Contrary to this, the Kumiai Churches and the Church of Christ in Japan are divided into those who insist on the necessity of independence, on the one hand, and those who work under foreign missions, on the other. This is a great question which should be solved by us Christians." These are the words of the *Fukuin Shimpō*. The same paper also thus remarks: Observing Japanese Christians from the aspect of evangelization, we recognize the three tendencies,—the tendency to unite with politicians and business-men, seeing the influence of Christians are yet weak, but not being satisfied with the help of foreign missions; tendency to depend upon foreign friends more and more; and the tendency to depend upon Japanese Christians only, however weak in their funds. Here I would like to add that they represent the first tendency who try to change their faith in religion with the people, neglecting the essential teachings of Christ.

C. NAKAMURA.

#### BAPTIST MISSION NOTES.

A few months ago, comparatively speaking, we were rejoicing because of the flood tide in our missionary force. The ebb tide has now set in strongly and we are sorrowing at the losses that have come to us almost monthly since spring. Miss Walton of Osaka was the first to go and Mr. Halsey of the same place soon followed. From Kobe has gone Mr. Taft and family. Chofu has lost Mr. Story and family and Miss Blunt. Mr. and Mrs. Parshley and Miss Converse have left Yokohama and Miss Whitman, Tokyo. It thus happens that of our force of sixty five missionary workers but fifty two are in the field and the prospect is that this number will be further depleted. The reason is to be found in the condition of health and in the coming of the time for furloughs. The policy of our Boards, it may safely be said, is to maintain in Japan a force of workers at least as large as that designated to the Sunrise Kingdom, if not to increase it. They see no reason to take the ground that the time for foreign workers to leave Japan has come.

Our Theological Seminary, situated at Yokohama, held most successful commencement exercises at the end of the school year. Because of their being just prior to the annual mission meetings a much larger number of missionaries were in attendance than usual and many a Japanese friend of other denominations as well as our own were present. Four young men of much promise were graduated. One is the preacher of the Yokohama Church, and one fills the same position in the Kobe church. The third and fourth are respectively in Kobe and Sendai associated with missionaries in Evangelistic work. It has been a very satisfactory year in the Seminary. The students have been fourteen, which is one in every 139 of our Church Membership and as regards



their attitude toward the school *Gleanings* says: "One evidence that our students appreciate the superiority of the training they are receiving is that although the Seminary is located where the students are visited by many other students *en route* to or from America, they themselves are content to complete the course of study offered in Yokohama. They seldom see evidences that the men who have studied in America have a better all around training for the Gospel ministry than is given in our Seminary." It may be added that the influence of our Missions is against sending young men to America to prepare for Gospel work in their own land.

The Tokyo Baptist Academy entered upon its third school year last spring with encouragement. Not only was there an increase in the number of students to twenty three, but a good spirit has prevailed. Their earnestness in Sunday School and Evangelistic work is most gratifying.

The various Girls' Schools also have shown a forward movement. The number of girls in attendance was 242 of whom 106 were from Christian homes. The proportion thus indicated is gratifying as showing an increasing interest in the education of their girls on the part of our church membership, and also an increasing patronage of our Schools.

With the aid of 103 native pastors, evangelists, Bible women and other helpers our Evangelistic work has resulted in an increase of 150 in our membership. While Japan's church membership has increased about 15 *per cent* during the last five years, through God's favor we can report an increase of 53 *per cent*, our total membership now being 1957 or about 5 *per cent* of the protestant membership. It may be recorded in this connection that, Baptist work has been opened in Kyoto, that a church has been organized in Wakkanai, Hokkaido, and that two new chapels have been dedicated in Tokyo. One of our number

in writing of a new convert says, "She has rarely failed to bring some one to the kōgisho with her since she became a Christian and she says she shall do all in her power to lead her children to Christ before the world gets a chance at them. She says her profoundest sympathy is enlisted for the women of Japan because, by the necessity of her social environment a strictly virtuous woman, outside of Christian circles, is almost an impossibility. Furthermore she says that foreigners, missionaries included, have no conception of the extent of unchastity, even amongst the very best of the people and that could we know the topics most commonly discussed in the family circle and the vices they practise or consent to have practised, with only the merest shadow of concealment, we should lose all respect for the nation." How loudly this speaks of the needs of this progressive nation.

Another of our number thus sets forth a difficulty with which he is contending.—Would that he were the only one with such an experience—

The main difficulty seems to be in all the out-stations to rouse in the disciples a feeling of their personal responsibility for the salvation of their neighbors, and relatives. Another great difficulty is to get the believers to realize that their means should be consecrated to the Lord's work. It seems utterly impossible to make those who are tolerably well to do, to see that they ought to give toward the support and extension of the gospel in the town and neighborhood where they live. They can find money to build houses and gardens, but not to supply a preaching place, or pay a single sen toward the salary of the evangelist. Every effort is made to show them how they are grieving the Holy Spirit, by thus withholding the tithes, but no result is seen. It may be that nothing short of withdrawing all aid will rouse them from their indifference and sloth. If the root of the matter is in them, if



they are indeed the children of God, such an experiment might succeed. But the greater probability is that they would appeal to some other mission and be taken up and aided. Such things have been in the past. My only hope is in the Holy Spirit, that He will move upon these dry bones, that they will be clothed upon with flesh, and stand up a great army, impressed with the Spirit of earnest devotion to the cause of the Redeemer, lay themselves and all they have and are upon the altar of service. There can be no great work among, and in gathering of, the people until the disciples come to know and realize that the Lord expects each saved soul to so live and act that others seeing their good works will glorify the Father in Heaven, and the Holy Spirit can use them as object lessons of the power of the blood of Jesus to cleanse from all sin.—S. W. H.

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#### NOTES.

THE total sum of current coins and paper-money, the *Yorodzu* learns, is, according to statistics prepared at the end of June, yen 287,239,912.

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The total number of the baptisms of the Greek Catholic Church during last year is reported by the *Seikyō Shimpō* to have been 936, and that of the fathers and all kinds of workers 201.

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The *Dendo Gakkō* which was established at Tsu, Ise, some years ago, with the object of turning out Bible-women, graduated this summer four, of whom three already have been sent to their respective fields.

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The Inland Sea Railway Company has found a new way of realizing a

fund for orphanage asylums, etc., in selling platform-tickets to those who wish to see their friends off at the stations.—The *Kyoiku Jiron*.

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“What a great difference is it,” remarks the *Meikyō Shinshi*, a Buddhist magazine, “that Christian women are regulated in every detail of their daily conduct by their faith, while Buddhist women show no sign of their earnest faith and love!”

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The *Yōken Gikwai* was recently established by the leading people of Sendai, with the object of helping those promising young men who are now studying in the University and other Government schools and who are troubled with lack of money.

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The Home Department is reported by the *Nippon* to have on foot the establishing of a charity hospital, which is to be called the *Eiraku Byoin*. To treat poor patients gratis and to furnish means for the training of medical students are said to be its objects.

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The Summer Disciplinary Association of the Kwanzei District held its meeting at Itsukushima, one of the three noted scenes of Japan, August 3-6. Prayer-meetings, lecture-meetings, etc., were attended by forty foreign and native Christians on an average. A committee of eight was elected to prepare for the next summer.—The *Kirisutokyō Shimbun*.

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The foreign missionaries of the American Board Mission are now considering the establishing of a training



AT PLAY.

school, with the object of giving both theoretical and practical education to those who hope to become preachers. The Bible, Christian Evidences, Natural and Systematic Theology, Church History, English, etc., are said to be the required lessons. The school will be opened at Kyoto on the 20th of September. — *The Kiristokyō-Shimbun*.

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A FRIEND WRITES—

"In the July-August number of the Evangelist, the reporter of the proceedings of the recent Annual Conference of the Methodist Episcopal Church speaks of the Protestant Methodist Church.

"I wish to call attention to the fact that no such church exists—at least in this country.

"The Methodist Protestant Church, is the correct reading."

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Rev. Dr. J. D. Davis, of Kyoto, author of a "Life of Neesima," has recently made an extended evangelistic tour in Japan, and thus sums up his impressions:

1. Japan is more ready for the Gospel than ever before. The official classes are more favorably disposed, and the masses are more ready to hear than at any time before or since Japan was opened.

2. The era of doubt and rationalistic discussion has past its zenith. Many of the pastors and workers, and most of the Christians who have held on their faith, realize their need of a positive faith, and are hungering for spiritual food.

3. Wherever earnest men are preaching a positive gospel, churches are alive and souls are being gathered into the kingdom.

4. The great lack of workers. That great rich Aidzu valley, with its 800 square miles of villages, has no missionary and only three Japan-

ese evangelists at work. Echigo, over 100 miles long and half as wide, has two missionaries and only eight to ten Japanese workers, all told.

5. Now is the time to pray for Japan. Pray that its force of workers may not be further depleted, but rather restored to its former strength; that the rising spiritual tide may sweep over the land, filling the hearts of all the Christian workers here, and bringing the Doshisha University and every band of Christians back to their former earnest faith and active service for Christ and for these millions who wait.

Dr. H. Loomis says:

The one thing needed at this time is the work of the Holy Spirit. There are men and means enough now employed to work a great change in the country, if only accompanied by power from on high. Meetings have been held in Tokyo to pray for this. A deep interest has been awakened, and services are being held in the churches to arouse and stimulate the believers, as well as gather in the unconverted. — *The Missionary Review of the world*.

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